MUSLIMS THE FIRST SOCIOLOGISTS

Second Edition

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Dr. M. Basharat Ali

MUSLIMS
THE
FIRST SOCIOLOGISTS

(Second Edition)

Dr. M. BASHARAT ALI
Author of
Muslim Social Philosophy,
Comparative Sociology,
Laws and Principles of
Quranic Sociology, etc.

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PREFACE

This challenging short book is the outcome of researches by Dr. M. Basharat Ali, who devoted his life to sociology. From the beginning to the close ot his university career, he studied no other subject than sociology and politics. He had the good fortune to study the subject under the guidance of the great German sociologists of Systematic School of Germany Tonnies, Wolfgang Kohler Karl Mannheim, Vioerkandt, Spranger, Brause, Hoetzsch and Schaeder. In England he was the student of Ginsberg and Laski. With this background, he is well suited to compare and contrast the sociological thought of the Muslims with those of the Western scholars who claim that, Comte was the first man to introduce the science of society. This claim has well been rejected by the scholars of the West, and they recognize the fact that Ibn-Khaldun introduced not only sociology but even the laws of sociology and its various disciplines, designated as the Sociology of Education, Sociology of Religion, Sociology of Politics and Economic etc., on the basis of the logico-meaningful causality. The author has the courage to claim that the Muslims were the first sociologists. This does not mean that social thought or social philosophy was extinct before or after the advent of Islam. The simple fact is that man as a social animal was never spared from the thinking of this sort. His primary concern was his own personal interest and the interest of the member of his social structure—the family and the group.

Social thought as such from the time of Plato developed as a part of philosophical thinking or in hetero-geneity, but never formulated and systematized to give a definitive shape or science or system of knowledge markedly different from other systems of knowledge. The laws of Hammurabi, Mosaic laws and other scriptures or Books hitherto referred to by the historians of the sociology are ethical codes referring to the social and societal structure as part of the ethico-juridical system, but not as a separate entity of knowledge to be specified and determined as a science of society. With the revelation of the Quran, humanity and the system of knowledge got new orientation and new perspective on life From at least 400 B C., to the advent of Islam, the human social thought was abrupt, unsystematised, disintegrated and the Quran adequately answers this chaotic situation by providing what may rightly be called the science of society. This is why the Quran claims to be a Book for man, enunciating the facts that all phenomena, social and cultural, physical and mental are meaninful entities. With this claim it was postulated that no socio-cultural order can come into being or survive and grow without system of meanings and the value patterns. As a preamble to this thesis the Quran has recurringly pointed out that atomistically every object of creation, visible or invisible, empirical or supra-empirical, is well orientated with apparent and depth and level meaning. Thus the sociological thought of the Quran refers to an axiological base, with a plea that man, society and culture have from time to time to discover these meanings and to use them for the construction of a valid and causally related social order. In its analysis the Quran rejects the meaning-systems of the

previous cultures of ideational and sensate kinds, and in its Sura Qul* unequivocally points to the principle of Tawheed, the base of a new system promulgated by the Quran.

Another sociologism of the Quran is to be seen in its framework of reference of the space-time factors in the structure and function of the society. It is recognized that these problems are as old as humanity itself, but the world at large, as remarked by the Sura Asr, never recognised the sociological significance of time and space. Thus the Quran had to suggest the ideas of social space and social time. In the causal relativity of the problems of space and time as inalienable factors in the make-up of society and culture, the Quran had to emphasize that neither a society or a culture can come into being or survive, nor can they be understood meaningfully without knowledge. Thus the Quran opens with the story of Adam saying that "We taught Adam the names of things." Referring to this fact it is intended to point out that knowledge not only forms a component of a soeiety and culture but it is their base. And again if man is a socio-cultnral animal, indubitably he is created for the search of knowledge and truth. Congnition, intuition and truth form the ingredients of man's nature. None, not even the prophets, are exempted from the obligation of the search for knowledge. A prophet is sent to organise a society and cultere on knowledge, which is part and parcel of culture and meaning. Thus at the advent of the prophetic office Muhammad (peace be on him) was directed to "Read in the name of Allah."**

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* *Sura Al-Akhlas*

** *Sura Al-Alaq*

The Quran not only suggest the sociological and sociologistic thought to be systematized, but the axiological base and hence inspired by the movement of the Quranic fundamentals, the Muslims thinkers of the various fields of knowledge soon founded a new system of knowledge to be called a science of society. The world of today has recognized Ibn-i-Khaldun as a Muslim sociologist on the one hand, but on the other, claims that Comte was the initiator and father of sociology. Historical record does not confirm to this claim. The validlty of this truth has been challenged by Dr. Basharat who claims that neither Ibn-i-Khaldun was the first Muslim sociologist. nor Comte was the founder of the science of society. Long before them the Muslim thinkers at, the initial stages of the development of the Islamic culture, founded sociology which was ultimately given a scientific shape by Ibn-i-Khaldun. With this argumentation, the modern claim that Comte was the founder of sociology stands invalidated and null and void. The traces of the Muslim thinkers' interest in the science of society according to the research findings of Dr. Basharat are to be found in Tafseer, Kalam, Akhlaq, Mathematics, Science and Medicine. In short, most of the systems of natural, humanistic and theological sciences, particularly the specialties and disciplines of sociology, were developed by Muslims so much so that the sociology of mysticism or eschatology, developed by the Muslims is not found in the modern social disciplines. The proof of this statement is to be seen in the *Prolegomeua* of Ibn-i-Khaldun, who not only systematized sociology and indicated certain laws of the society but also referred to the various disciplines named as ecological sociology, educational sociology, economic soci-

ology and so on and so forth. It is a daring book indeed, because the modern claim of the West has not only been repudiated finally but it suggests that all sociological thought should be reshuffled and reorientated. For this book Dr. Basharat has developed his own methodology, an intermixture of analysis, comparison, heremeneutics and induction. The main motive of this small book is to invite the attention of the Muslim culture and systems of knowledge, both of the East and the West, to undertake researches in this new and undiscovered field. For a fuller realization of the contributions made by the Muslim sociologists, not one but a team of research scholars is needed who can fruitfully work on each of them for a considerably long period of time. With the publication of this book the modern histories of sociology will be under compulsion to fill in the gaps of wrong hypotneses, assumptions, formulations and conclusions. In the light of this book, the entire history of sociological thought will have to be traced from the birth of Islam instead of from Comte or exaggeratingly tracing from Plato which is nothing scientific but *Honoraria Absentia Causa.*

It is a bold venture indeed to work in a undiscovered field, but Dr. Basharat was instigated to do this job because of his training in Germany and attachment with the German Systematic School of sociology. The German influence on his thought pattern and way of writing is to be seem in the incessant references made by him to the writers of this School. As I understand the constant references to German works not only expose the personality of this book, but it is a sincere plea that the young scholars of our country must follow the path of German scholarship, their hard labour,

critical vision and a deep yearning for researches and search for knowledge and truth.

This book is not complete itself. This is a succinct account of the Muslim sociologists. As claimed that Muslim sociologists were also the initiators of some of the sociological disciplines and specialities, it is indispensible that something should be told about this daring claim. It is a pleasure to note that Dr. Basharat is busy in preparing a compendium volume just to fill in the vacuum of this book. The next book which is expected to see the light of the day very soon will be on the contribution of the light of to the sociological disciplines and specialties. In the system of Muslim knowledge and culture are to be found in order of precedence in English, French, Italian and in comparsion with all of them a lot in German, but nothing is to be found in social sciences and sociology. Very recently few books on politics were written. The two books are: one by Haroon Khan Sherwani *i.e.* "*Political Thought and Muslim Administration*" and the other "*Political Thought in Medival Islam*" by E. I. J. Rosenthal. These are popular in our country. These books simply fill the vacuum, otherwise they are most defective. This is not the place to criticise them. What is intended is to show that most of the thinkers mentioned in this book are notable in their sociological thought vis-a-vis their political thought and have formulated much in the field of sociology. Some of them in synchronicity to their contribution in the field of political science have formulated definitely some of the sociological disciplines like the sociology of politics. It is very unfortunate to note that nothing is to be found about these sociological contributions in these books. Paradoxically enough, the analysis

of the political thought, without reference to the parallel drafts of sociological thought, makes these two books awfully and pertinently defective. By the critical study of the sociological thought of these scholars by Dr. Basharat, the vacuum is partially filled : partially because. the thinkers are in need of detailed analysis. It is expected that some of the scholars will do the rest. The clarion call of Dr. Basharat we hope will be adequately responded.

It is really unfortunate that some printing and other mistakes are left unchecked and uncorrected because of some unavoidable circumstances. However index of authors and subjects with references and a glossary of some terms has been added to this book. Another defect which is to be improved is the references given in the original document of the author at the bottom of each page, which has been omitted because of some difficulties. Had I been fortunate enough to have some assistance in my compilation vis-a-vis my multifarious other duties and engagements. I would have been in a better position to avoid the commissions and omissicn referred to above. I expect the next edition of this book will be void of these mistake and hope the readers will excuse me for these omissions which are mine and have nothing to do with the author.

Mr. Murtaza Khan helped me in the compilation of the indexes. For this act of assistance I am under obligation

to thank him. I am also obliged and thankful to Mr. Hashmi Fareedabadi, the notable scholar and historian for the kind Foreword to this book. He is well suited to write this piece of work because of his intimate knowledge of the author, since his early days as a student of the Usmania University of Hyderabad Deccan.

Samanabad, Bashir Ahmed.
Lahore : November, 14, 1961. General Secretary
Waliullah Society of Pakistan

FOREWORD

I deem it a happy privilege to introduce Dr. M. Basharat Ali, the auther of this remarkably erudite treatise to its readers, as I happen to know him since his student days in Hyderabad, Deccan. He belongs to a distinguished intellectual family of that civilizing centre of southern India. Completing his higher studies at the Usmania University there, he proceeded to Europe as a state scholar to specialize in politics and sociology. There he obtained not only a first class Ph.D. degree of the Berlin University in these subjects, but was elected a junior lecturer for its Oriental Seminar and granted a scholorship for further research at the Alexander Von Humboldt International Institute, Berlin. He was also able to secure a Diploma of the London University in politics and the German language. Returning to Hyderabad, Deccan, the Doctor was employed by the Political Reforms Department of the State. Concurrently he began to write a number of books in Urdu and English, when all his ambitious plans were upset by Indian military occupation of Hyderabad and he had to leave it for good. Serving Pakistan in various capacities for the last twelve years the Doctor has lately been appointed Social Adviser in the Bureau of National Reconstruction, West Pakistan, Lahore.

Knowing him to be a well-read scholar, I confess I never realized the wide range of his studies, particularly in the field of Muslim sociological literature, till this treatise came to my hands. I am also tempted to reveal here that the learned Doctor has, for several years, been busy in writing a monumental book on the sociology of the Quran and hopes to bring out the series of works in this connection. This book will, I hope, add a new discipline to the already long list of sociological systems.

It will be hardly an exaggeration to say that the "*Sociology of the Quran*" and this treaties of his—"*Muslims—the First Sociologists*"—give every promise that he will make his mark on modern thought helping, on the one hand to reveal some of the profound truths of the Book of Allah and on the other, bringing to light, the unknown chapters of Muslim literature. With heartiest compliments to the author.

SYED HASHIMI.
Faridabadi.

Model Town,
Lahore : October 10, 1961.

PREFACE TO 2ND EDITION

After the first publication of this book "Muslims the First Sociologists, in the year 1961, Dr Basharat Ali proceeded on with his investigation into the in-exhaustive domain of the Muslims sociological and sociologistic thought. Digging deep into the past, he very ably departed from the conventional historical taboo of tracing in a dichotomous way the sociological thought from the Greco-Roman ages, and the development of sociology from the times of August Comte, the so-called father of Sociology—a claim most emphatically rejected by Dr. Ali on historical and logical facts which definitely prove that long before August Comte came on the arena, Ibn Khaldun had already founded and systematised sociology on scientific grounds. The term scientific is used to denote the depth and level meaning so far neglected to be so observed by the so-called scientific sociologists of today, including the depth and level analysts like Max Weber, Simmel. Vier Kandt etc. Almost all the modern historians, Sociologists and historian-sociologists have by now recognised that Ibn Khaldun was the father of Sociology, but what an irony that eminent sociologists like P. A. Sorokin and Timasheff have been harping still on the same old tune that Comte was the father of Sociology.

During his research studies Dr. Ali had to refer to the Holy Quran so often that one day Kitab-ul-Hikmat—the Holy Quran itself exposed to him its miraculous Reality, Truthfulness and Values demanding of him to bow and pray "Increase me in Knowledge" and the Doctor was thus successful in founding one more system of knowledge", "the Islamic Sociology" and all disciplines and specialities etc. According to Allama Jalauddin Sweti as is mentioned in his Al-Etqan, three thousands systems of knowledge and five hundred disciplines were found by the Muslim thinkers and scholars, through the deep meaningful study of the Holy Quran, and thus Dr. Ali added atleast one more system of knowledge to the above number (Dr. Ali has recently written a book "Quran as a realm of values").

The truth about the modern sociology is that it is a manifestation of dichotomies, dualism, contradictions, antinomies and anomie which are the unique characteristics of one ideational or sensate culture. Though the modern sociologists talk much about unity in the form and content on one hand and meaning on the other, but they are not sure of what those meanings are and how those meanings cor-relate with the form and content. The determinant of sociological thought in Islam, however, as to content, form and meaning are Tawheed and Quran. This is the one point which is to be noted in the study of muslim sociological thought............(See : synoptical analysis, by Dr. Ali, published in the form of a book under the title of "Muslim Social Philosophy").

Neither sociology nor sociological and sociologistic thoughts in Islam were developed in vacuum or in mere

abstraction. Islam emerged and grew as a socio-cultural system touching the extremities of the boundaries of life, what we call the "world hereafter". This genesis and peculiar nature of Islam as a socio-cultural system and super system gave impetus to think of Qurān, Quranologies, Tafseer, Maani, Ahadith, Hadithology, Fiqh, Cosmology, theology, ethics, Law, politics etc. in the frame work of sociology under the milieu of cognition, values, truth etc. what we call in the Quranic language as Tawheed. (See Dr. Ali's monograph "Sociology of Tawheed".

Dr. Ali has divided the period of development of the Islamic Sociology and sociological thought into three phases : the first phase beginning with the advent of the Holy Prophet Muhammad (p.b.u.h.) and running down its course with fluctuations and oscillations to the 10th Century. Indeed, all these long centuries may rightly be ealled the centuries of Quran from which all the systems of knowledge, cognition and truth were derived, and systems of culture and spirituality developed in congruity with the laws and principles delineated by the Sura Al-Imran of the Quran, for the birth and growth of a typical society which is called Din-al Society by Dr. Ali. (See : Laws and Principles of Quranic Sociology by Dr. Ali).

After the ringing out of the first phase, a galaxy of scholars glowed on the firmament of Islamic sociology and sociological thought which by now were not only concretised but given philosophical polarization by those torchbearers of Islam like Ibn Abi Rabi, Kindi, Farabi, Ghazzali, Ibn Sina, Ibn Rushd etc. who will remain illumining throughout the infinite future. These Scholars were the

fore-runners of the modern Systematic Philosophico-Sociological School of Germany of the 20th Century. The chief exponents of this school being Simmel, Max Weber, Vier Kandt etc.

The Second phase continued with pauses, fluctuations and spirals, over four centuries i.e. upto the 14th Century wherein a unique personality arose on the cosmic world of sociological scholarship. He is known to the world as Ibn-Khaldun, — the father of systematic scientific sociology. He systematised the sociological thought of the Philosophical school with his scientific sociological development, working in the light of Quran and following its methodology.

In fact, Ibn Khaldun remained in darkness upto the 19th century. Not one scholar in the East or in the West knew or cared to know of Ibn Khaldun and his Prolegomena (Muqaddama), when a French orientalist Contimere, by chance found the manuscript copy of the said Maqaddama and was so enamoured by the originality, newness and importance of the matter that he translated it into French and got it published. The publication was a challenge to the world of scholarship inviting attention of researchers. Historians indulged in studying him, unconsciously in the field of history, historiography, historiosophy and historiology without assigning the study any specific name which is now determined and defined as sociology of History — a system of knowledge not in the awareness of scholars of the East or of the West in the past and incognate to the scholars even of today. (Dr. Ali has written two books : "The Science of History and Quran", and "The Science of Historiography".)

Ibn Khaldun out of more than 500 specialities and disciplines of modern sociology. had already developed most of them e.g. Sociology of knowledge, Sociology of Politics, Sociology of religion etc. The world of scholarship should feel indebted to Ibn Khaldun for systematic development of Sociology including the thought pattern of his predecessors the men of philosophical school, — Viz. Ibn Abi Rabi, Farabi, Kindi, Mawardi, Ghazzali, Ibn Sina, Ibn Rushd etc. — into one totality. But he or his predecessors never hinted to the axiological base of the Islamic Sociology. (See : Sociology of knowledge by Dr. Ali, published in the All Pakistan Philosophical Congress Journal, and his monograph "Sociology of Knowledge").

This gap of many centuries has been filled by a modern muslim sociologist, a product of western universities who integrated both the philosophico-sociological school of Abi Rabi, Farabi, Kindi, Ibn Rushd, Ghazzali Sina etc. with the Scientific modern Sociological school founded by Ibn Khaldun on the axiological base — the Tawheed and the Quran. This sociologist is Dr. Basharat Ali who discovered also Quranic Sociology, with Quranic Sociologies of knowledge, science, philosophy, methodology, laws and Principles etc. and he is still at work on it. Quranic Sociology is an epoch making and challenging contribution of Dr. Ali to the world.

The Muslims indeed, not only developed sociology but also social thought which were compact and overlapping and entirely dependent on the philosophical thought. Dr. Ali sorted out of the abundance material for his "Muslim Social Philosophy" his own discovery, unknown in the past and today an enigma to modern thinkers demanding exhaustive and elaborate study of the variegated

philosophics developed by the Muslims — divergent and individualistic but unified in the major premises of the culture of Tawheed and Quran. Dr. Ali is an integralist. He integrated the philosophical and scientific social philosophies relating them to the superorganic and super systemic base, and for the meaningful understanding of the Islamic super systemic sociology, he discovered and introduced a new discipline which has been named by him as 'Comparative Sociology" (See : Dr. Ali's Comparative Sociology of American, German Russian and Quranic Sociology, (Published by The Jamiyatul Falah Publications, Karachi). This discipline too was not known in the Past.

While Dr. Ali was so absorbed in searching and researching into the knowledge from the past and assimiliting it with the Quran, he received numerous letters from scholars for copies of his book "Muslims the First Sociologists". As the book was not available with the publishers, nor it was in existence else-where, he invited this Society to the publication of the same, and hence this revised edition.

In the periphery of scholars studies in the said book, the analysis of sociological thought was closed with Shah Waliullah, but the Muslims Sociological and Sociologistic thought kept on moving on and on with rhythmic rise and fall of muslim culture, and Dr. Ali felt the need of expanding the Shah Shaheb's thought, consequently he published a monographic study of "Shah Waliullah's contribution to Islamic Society" (Published by Jamiat-ul-Falah Publication.

During the course of his research studies Dr. Ali was obliged to study in parallel the sociological thought of the great muslim Revivalist monarch Aurangzeb Alamgir. According to Dr. Ali Alamgir's Ruqaat and Fatawa and Waqa-i are most valuable documents in the immensely fertile

field of muslim Jurisprudence, and that his (Alamgir's) urge and drive for the development of muslims Juridical system along the lines of sociology and Social phenomenology are superbly important. Dr. Ali prepared a research paper which was published in his book "The Muslim Social Philosophy". (Dr. Ali has also recently written an exhaustive book on "Sociology of Law").

Dr. Ali has given a brief resume of his research work on Aurangzeb based on historico-sociological perspectivism dating back from the time of Akbar, enumerating the causes of degeneration and demoralisation of the muslims and their Islamic society and culture during the Mughal period, which prompted Alamgir to adopt measures for enthusing Muslims with the ardent spirits of re-capturing their forlorn Sharia and culture of Islam. And, Alamgir settled himself to take up the most arduous task of purifying and sanctifying the muslim society. Aurangzeb's mission after him was carried on by Shah Waliullah.

After the decadence of the Mughal Power in India, chaotic conditions prevailed. The new Foreign Rulers, the English clandestinely in colloboration with non-muslims more particularly Hindus, assailed from all sides Muslims and their Islamic culture to nullify it altogether. To counter-act these attacks different movements sponsored by Ulamas were afloat as religio-political parties to enkindle the dormant desire for the reconstruction of the true Islamic culture which is antagonistic to ideational and Sensate cultures both. But how far they have been successful could not be determined.

However two individuals — both poets — appeared, One in Turkey "Zia", and the other in India Iqbal. Neither

of them was in strict sense of the word a sociologist. Though their poetry is a portrayal of analytical study of social problems obviously created by the whole hearted acceptance of the western sensate culture which negates belief in the life here-after, and affiirms the meaning of life in wealth wine-women-and song. Such acceptance has been degrading and demoralising muslims and their Islamic culture. Iqbal did not add anything to Social philosophy, Sociology or culturology. He, however, introduced through his poetry the idea of Personality and Self. This has been also discussed by Sociologist thinkers Mead and Cooley, but they are poles apart from Iqbal for the formers oscillate between ideational and sensate cultures which are not recognised by muslims and are opposed to Islamic culture, Iqbal is a devotee of the idealistically integrated culture of Islam— the Tawheed. Dr. Ali contributed many articles on Iqbal, and has recently written a book on Sociological study of Iqbal and his works (manuscript with the Iqbal Academy at Lahore).

Apart form Iqbal there is one more personality who attracted the attention of Dr. Ali. He is not a sociologist. He is not a social philosopher. But admittedly, he has done marvellous service to sociology. He is Abul-ula-Maududi His field of study is God, man and Religion. He is deterministically and persistently struggling for the dominance of Muslims and their Islamic culture. He is a realist and his writings are the true representations of the Islamic cultural and sociological involvements. He is a prolific writer and commands facile pen.

Hafeezur Rehman Hamd.
Secretary General,
Islamic Sociological
Society of Pakistan

3/F/12/12 Nazimabad, Karachi
25 January, 1976

INTRODUCTION

The statement made by sociologists to-day, regarding the origin and development of sociology, has no scientific and historical validity. They assert that, nothing to say of the subject-matter, the very term 'Sociology' was coined by Comte in 1839. We would not have said anything about such fallacious conceptions if held by the novice and the petit, but it is very astonishing and painful to see such a notion being held by authorities like Timasheff, Sorokin, Bogardus, Phelps and a host of others.

The historians of sociology are, on the other hand, very careful in tracing the historical origin of social philosophy and sociology and they presume that these disciplines were developed in ancient Greece and cultivated in the Middle Ages. Some of the scholars have shown critical insight and persistency in observing the continuity of sociological thought from the 4th century B.C. to the mid-Twentieth Century. In this survey they have taken into consideration the sociogical thought developed by various nations of the world in different times and climes, to the total exclusion of, however, the Muslims who, of all the nations, really speaking, gave the greatest momentum and urge to sociological thought, bestowing upon it the full status of a science. In this process they were not guided by Grecian or Roman thought as presumed by the Orientalists and research scholars of the West.

The *Quran* and the *Hadith* provided a powerful incentive to the Muslims for the development of sociological thought which was later developed as a definite system of knowledge

and a systematized scientific discipline. The *Quran* has copious references regarding:

(*a*) Human nature and personality ;
(*b*) The family ;
(*c*) Peoples and cultural groups ;
(*d*) Conflict and accommodation groups ;
(*e*) Population and territorial groups ;
(*f*) Collective behaviour ;
(*g*) Social organizations and social institutions ;
(*h*) Social problems, social pathologies and social adjustment, and
(*i*) Methodology and system of orientation.

Quranic reference

If we take into account only the *Surah Aal-i Imran* (آل عمران), leaving alone the innumerable references all over the Holy Book, one would be justified in concluding that the references of the following nine major systems of sociology, according to P.A. Sorokin, are to be found in the *Quran* :

1. The mechanistic ;
2. The quantitative ;
3. The geographic ;
4. The biological ;
5. The demographic ;
6. The bio-psychological ;
7. The sociologistic ;
8. The psychological ;
9. The psycho-sociologistic.

Though not discussed in detail, references to these facts have been made by E. Spranger, H. Grimme, Noeldke, Stanton and a host of French and German scholars, more particularly the German.

Further development

What has succinctly been referred to in the *Quran*, has further been developed in the *Hadith*. In the course of time, during the life-time of the Holy Prophet an elebrate system of traditions was built up and this accelerated the development of sociological thought. Spranger and Goldzihr, in spite of the patent illogicality of their assertions, have, in this behalf, admitted the cultural and sociological importance of the *Hadith*.

The sociological thought in Islam developed on the basis of unilinear trend of thought, without spiral, and in an order of efficiency of correlation these thoughts were transmitted from discipline to discipline. The inter-relationship of sciences and systems of knowledge were meticulously observed in recognition of the interdependence of social phenomena. Guided by these facts, the Muslims were able to develop the concept of the wholeness or oneness of life and a peculiar idealistic cutural mentality, in contradistinction to the dominant, conflicting ideational and sensate cultural mentalities of Christianity, was transmitted to the nations of the Middle Ages, so much so that the biographies of the Holy Prophet Muhammad (blessings of Allah be on him), commentaries on the *Quran*, general literature, theosophy and mysticism, in short, every one of the humanistic, natural and social sciences was tinged with sociological thought.

These facts clearly indicate that in its formative period, sociology in Islam, as significantly pointed out by Ibn-i-Khaldun, was the product of various intellectual movements. It arose at first, in connection with ethical, theological and political philosophy. In turn, it evolved with and from biology, physics, chemistry. history, economics and those social, political and theological movements which were created by the revolutions of the *Kharijites*, the *Asharites*, the *Mutazilites* and the *Ikhwan-ul-Safa* and, later, by the religo-political movements that arose from time to time and place to place in the world of Islam.

The Data

Sociology in Islam has borrowed a large share of its data from political, theological and moral phoilosophy. The *Quran*, the *Hadith*, the scholastic theology and philosophy proposed and demonstrated one of the basic postulates that society is a precondition to individual development and hence is prior to the individual. They also advocated that society is a social product, that it can be studied logically and scientifically and that there are laws of development of human personality, completion of social machinery, subjugation of nature, and social evolution, degenration and rise and fall of nations and societies.

Philosophy and philosophers in Islam added to the rise of sociology in several of its specific divisions. It supplied analysis of human nature and social organization. It also proposed plans for social reconstruction. From this stand point, as contested by Farabi, Ghazzali, Ibn-i-Baja and Ibn-i-Maskawaih sociology in Islam, at least in its later development, must be regarded as a contribution to supple-

ment philosophy. The French and the German critical students of Philosophy, F. Dieterici and S. Munk have had to recognize these facts. Farabi, Ghazzali, Nizamul Mulk, Ibn-i-Baja, Toffail, Ibn Qaiyam and Ibn Taimiya and, with greater exuberance and force Ibn Khaldun, and in the eighteenth century, Imam Walliullah found it imperative to add their own interpretations of social phenomena and interrelations and to expand their range to include new social problems.

Major contributions

The major contributions of the Muslims to the social sciences in general, and to the science of society or sociology in particular were the ideas of continuity, evolution and time and space as cultural realities. On these grounds, from the very beginning, history and philosophy were practically identical. History in Islam, as enunciated by Ibn-i-Khaldun, was absorbed in its search for the laws of evolution and the laws of civilization, development and integration of society. Ibn-i-Khaldun argues that history thus conceived is subject to universal laws, and in these laws he finds the only sure criterion of historical truth. He observes :

"The rule for distinguishing what is true from what is false in history is based on its possibility or impossibility ; that is to say, we must examine human society and discriminate between the characteristics which are essential and inherent in its nature and those which are accidental and need not be taken into account, recognizing further those which cannot possibly belong to it. If we do this, we have a rule for separating historical truth from error by means of

demonstrative methods that admit of no doubt. It is a genuine touchstone whereby historians can verify whatever they relate ".

The views of contemporay historical sociologists like Spengler, Toynbee, Danilevsky, Sorokin, Chapin, Kroeber, Schwarz and Ogburn are in conformity with the above views of Ibn-i-Khaldum.

Historical data are not subject to further observation and verification. Other differences between history and sociology do exist ; but Ibn-i-Khaldun stresses that they are differences in degree. Herein he starts the discussions of quantitative and qualitative theory and methodology of approach which at once strikes a resemblance of his thoughts with those of Lundberg, Dodd, Parsons, Pearsons, etc. as they have developed in their orientation on dimensional sociology. The French school of sociology, under the guidance of Gurvitch, has re-orientated all the problems in their micro and macro sociology. In contradistinction to this sociology may study the facts of history, divorced from their historical background and, by limiting its attention to their repetitive aspect, may subject them to further investigation and analysis.

Study of Social Relations

We have to recognize the fact that, as pointed out by DeBoer, it is quite time that, at the initial stage, the full import of social study was not realized and attention was limited mainly to government and politics Farabi, Mawardi, Ibn-i-Maskawaih, Ghazzali and, later on, Ibn-i-Khaldun differed from those approaches which selected one aspect of

social life or one group of social phenomena as more important than the other ones. The simple fact is that the Muslim thinkers, who were, for sometime, misled by Hellenistic thought, realized the mistake of the assumption that no one range of social data gives adequate explanation of social life and hence it was logical for them to introduce the idea of studying social relations as a serious in terms of their contents, causes, combinations and changes.

Western appreciation

It is very difficult to form any idea of the subject after reading the book by Prof. Levy on the Sociology of Islam which is so popular in our country. The few book written by French scholars are no better. Prof. Levy, instead of taking actualities, has relied mainly on conceptional data and this has rendered his book most fantastic and illusory. Handicapped by the material, the student of the subject has no alternative but to refer to the original writings of the Muslim thinkers. On a research into the sociology of the *Quran*, one would find that, even to start with, the material given by Prof. Levy is misleading. Conceptualism, utopianism and idealism, as presumed by Prof. Levy, have no bearing on the development of sociological thought in Islam. It grew out of the actualities of life and hence, if Prof. Levy had studied the work of some Muslim thinkers, or only Ibn-i-Khaldun, not to mention the *Quran* and the *Hadith*, he would have realized the experimental, observational and analytical bases of the sociological thought in Islam. We are not talking in terms of idealism and phantasmagoria but on the basis of the authority of Lawson, P.A. Sorokin, Schmidt and a number of others.

With the exception of this supplement, sociology in Islam has developed with the expansion of society, institutional development, and social, political, religious, economic and scientific movements. The recurring changes in the structure and pattern of thought and society provided an incentive for the modification of concepts and methods in harmony with the exact requirements in the ramification of time aad space. The union between social and natural sciences, as pointed out by Wustenfeld, Wiedemann and Myerhorf has been mutually advantageous.

Stages of evolution

The evolution of sociological thought in Islam may be classified in the following stages :

I. From the Holy Prophet's time upto 750 A.C. ;

II. From 750 to 900 ;

III. From 900 to 1100, and

IV. From about 1100 to the modern time.

Ibn-i-Khaldun

During these ages a variety of intellectual, political, social, religious and economic interests and a sweeping array of reform movements, brought the need of new sciences into sharp focus. Incessent revolutionary movements raised new problems and intensified the old. In the middle of the 14th century, Spain was on the verge of destruction. The sumptuous culture of the Muslims, which had made Spain what it was, was being eradicated by the conquering hordes of the Christians. It was yet about a hundred years before the Muslims were either actually expelled from the country or

were forced to forsake their religion at the point of the sword of Fernando and his consort Isabella, when there arose a man of remarkable knowledge, the first scientific historian and scientific sociologist of the modern world, one who has left an indelible mark on the sciences of history and sociology—Ibn-i-Khaldun.

Sociology—a separate science

As a result of the advent of Ibn-i-Khaldun, social sciences were separated from politics, and the sociology of Ibn-i-Khaldun was designed to search for explanations in fields hitherto unexplored. This eventual rise of sociology as a general science in the domain of knowledge cleared up many of the difficulties which are still encountered by the most modern sociologists like Merton, Timasheff, Lichtenberger, Barnes, Sorokin, Phelps and countless others in their endeavours to make it a special science. It began as a general and relevent science of history in its quest for the solution of problems of population and human pathologies outside of politics, economics and biology. At the same time it became an altogether separate science in dealing with new problems and in studying special aspects of social life which were previously regarded as unimportant.

Content of sociology

The growth of sociology in the world of Islam has fluctuated between general and special inventories of Muslim social history. Attention was paid to the discussion of the problems of social connotation in literature, ethics, mysticism, philosophy, history, theology, law, in short in all humanistic and natural sciences. Regardless of the range of these studies, they have all agreed in their intention to achieve an

explanation of that which is most characteristic in human civilization, namely, the rise and fall of nations, cultures and associations. There is no element of surprise in the fact that different explantions have been offered as the key to the understanding of human nature, human aggregation and human cultures. Imam Waliullah (1703—62) appears to have made a special study of social pathologies as is apparent from his discussion in his *Hujjat-uliat-il-Balighah* and the *Budur-al Bazighah*. Each of the explanations constitutes an approach to sociology. The contents of sociology, from this point of view, are as follows :

1. Groups and group life ;
2. Fundamental social processes ;
3. Cultural heritage ;
4. Social organization and structure ;
5. Social change ;
6. Society and the individual.

These facts of sociology, in various systems and types of knowledge so far developed by the Muslims, were analysed from two points of view: one considers society in terms of evolution and changing organization ; the other views it in terms of civilization, morality, religion and change. The contents of these two may be condensed as follows :

I. Viewed in terms of Organization :

(*i*) Evolution of society ;

(*ii*) The force shaping the society ;

(*iii*) Social organization ;

(*iv*) Social problems and suggestions for reconstruction and integration.

II. Viewed in terms of Social Processes ;

(*i*) Human nature ;
(*ii*) Society, individual and group ;
(*iii*) Isolation and contact ;
(*iv*) Social forces ;
(*v*) Conflict, prejudice and competition ;
(*vi*) Assimilation ;
(*vii*) Control ;
(*viii*) Progress.

Geographical school

Keeping the above analysis in view, we are inclined to survey briefly the sociological and sociologistic thought developed so far by the Muslims in various specialities of the knowledge. To begin with geography, it was mainly developed with a socio-religious, point view. J. H. Kramer, in his article on Geography and Commerce, remarks :

"To the '*Hajj*' was due the compilation of a number of itineraries, in which the stations and the stages of the roads leading from different countries to Mecca were indicated".

In spite of the fact that many of the ideas expressed by Kramer are contradictory and false one is able to grasp the basic ideology involved in the development of this most important contribution of the Muslims. From 9th to the 14th centuries enormous geographical literature was produced. This is an authentic record, because it was produced under the supervision of the State. Apart from the official science of geography, the great naval and geographical ex-

periences were also fully utilized for the development of the science. Al-Khwarazmi's book is the greatest scientific work ever produced. It deals with all the problems of modern ecology topography and climatology. Al-Yoqubi, Ibn al-Faqih and Ibn Rusta developed an administrative, regional and zonal description of the different countries. Al-Maqdisi, Al-Balkhi, Al-Hamdani, Al-Biruni, Ibn-Fadlan, Al-Masudi and a host of others are the exponents of the geographical school of sociology in Islam. In most respects, one feels bound to admit that they are in no way inferior to the modern geographical schools of sociology, discussed in detail by P.A. Sorokin in his "*Contemporary Sociological Theories*".

Kramer, while discussing Al-Idrisi has underrated him. He was actually unable to grasp the logic of narrations of travellers in his geographical works. The point was to provide an idea of patterns of cultures so far developed in those days in the various parts of the world.

It is very difficult in the brief survey of the contributions of the Muslims to sociology, to make an exhaustive survey of the Muslim school of geography. The unique phenomenon of the geographical school of sociology among the Muslims is to be seen in the resemblance of their thought with the modern geographical school in most of the human and social problems.

Yaqut's contributions

No experiment of geographical school of the modern age has so for produced a big geographical dictionary after the pattern of Yaqut, the aim being to explain the surnames of well known personalities, named after their birthplace or

the place where they lived. It is not a simple task. The idea involved was to determine :

(*a*) the character of the conditioning of social and cultural phenomena by geographical factors ;

(*b*) geographical conditions and distribution of human personalities and population in the various sectors and zones of the earth ;

(*c*) geographical conditions and economic life and organization ;

(*d*) geographical environment and race ;

(*e*) climate and human energy and efficiency :

(*f*) geographical conditions and religion, literature and various systems of knowledge and culture-social and political organization of society.

The modern geographical school of sociology has considerably benefited from the geographical school of the Muslims. On the basis of the affinity of thought in most of the pertinent issues of geography, it will not be a sheer presumption on our part to say that modern thinkers of the geographical school have reorientated their own thought, on the traces of the geographical school of the Muslims and in the modern age, at least one daring scholar, C. R. Beazley, has had the courage to recognize the truth in this behalf.

Anyway, one thing is quite definite. The cultural gain which Europe has acquired from the Muslim world, in the domain of geography, is not the fruit of one moment, but is based on the relations that have gone on since the beginning of the eleventh century. The fact that the onward march of

Islamic civilisation has been continued by the various States in the world of Islam, has caused many Islamic views to become known in Europe. No period shows more clearly the enormous superiority of the Islamic culture, system of knowledge and people over the Christian world as the 11th century when Islam was at the summit and Europe had come to a hopeless standstill.

Literature

It has been asserted by many a European scholar that in contradistinction to Grecian and European literature the literature produced by the Muslims is non-creative, imitative and poor in intellectual qualities. This statement has been fully refuted by Prof. Gibb. Muslim literature is essentially romantic. The idea involved in this generalized term is to signify that Muslim literature gave birth to a new type, with a new social psychology and a new technique of approach to the solution of the problems of society and culture. "The most noteworthy feature" succinctly remarks Prof. Gibb, "of this new literature was the emergence of a definite literary scheme of Platonic love combined with a social and ethical theory which was the distinctive contribution of Arabia." We do not agree with the idea of Prof. Gibb that Muslim poets and literary figures were interested in Platonic love. It is contradictory to the original cultural mentality of the Muslims. The pure ideational cultural mentality and ideational ideology of the Grecian and Roman thinkers was contrary to the idealistic *weltan schauung* (world-outlook) of the Muslims. What has been asserted by Prof. Gibb here has been repudiated by himself while commenting on the *Book of Verus* by Ibn-i-

Dawud. When a boy is barely in his teens when he should, according to Freudian concept be full of sex, but cannot be induced by Platonic love how is it possible for the maturer and, more particularly, idealistic minds to uphold the idea of Platonic love in their thoughts and writings? Prof. Gibb himself has elucidated that Ibn-i-Dawud arranged, classified and illustrated in verse all the aspects of love, its nature, laws, forms of expression and effects, in the spirit of the ideal put by Islamic tradition into the mouth of the Prophet. "Whoso loves and conceals his love, remains chaste and dies, that one is a martyr."

There is no doubt about the statement that the unity and solidarity of culture in the entire Muslim world ensured the cultivation of these literary trends in Spain also. Once again, on the logical ground enunciated above, we differ with Dozy and Gibb in their contention the Ibn-i-Hazm, wrote on, and illustrated platonic love. They recognize his religious puritanism and stringent remarks on world religions and Islamic sects in his study of comparative religion; and yet it is astonishing that he is dubbed as an advocate of the theory of Platonic love. There is nothing of Platonic love in his *Tau q-al Hamana.* On the contrary, he developed the idea of love from the point of view of religion, philosophy and metaphysics, filling the gaps of Ibn-i-Dawud.

Sociology of Literature

An exhaustive and intensive study of the poetical, prose and cosmographic literature of Islam, would reveal that Muslims in their writings have developed the principles of sociology of literature along the very lines so graphically extended by Prof. Sucking or any other German student

in this field. The fictions and stories, so far developed, were intended to serve the moral, social, political and cultural purposes. The realization of these purposes is very difficult indeed. It calls for psychological invention, faculty of selection and combination and for exhibition of familiar materials in a new setting.

The flood tide of Arabic science, literature and humanities, paved the way for the intellectual outburst of the Renaissance in Europe. The influences of Arabic culture and ideas may clearly be seen in all the European literatures produced during the Middle Ages and after. Even in English grammar we find traces of Arabic influence in its retaining dual number (تثنية) in the use of *each other*, *twice*, *between* etc. not to speak of hundreds of words of Arabic origin found in old and modern English. Arabic philosophical ideas, imagery and eroticism of the Muslim mystics are reflected not only in Dante's works, but also in the leading idea of the other poets of the age. Dante fused into one magnificent synthesis the great heritage of Christian and classical mysticism and also the richest and most spiritual features of the religious experiences of Islam.

Comparative Religion

It would not be irrelevant to point out here that the very systems of knowledge, designated as comparative religion, sociology of religion and religious experience, in the most modern social and religious literature, got their existence, momenta and incentives fr m the Muslims. The name of Ibn-Hazam proverbial in Muslim history for his biting controversy. and honoured in the West as that of the founder of the science of comparative religion, his most valuable work

—*The Book of Religions and Sects* (*Kitab-ul-Milal-wal Nihal*) —is considered even today a mastepiece in the domain of comparative religions. The work treats the following items in a controversial fashion:

I. Non-Muslim religious systems, Christianity and Zoroastrianism;

II. Islam and its dogmas;

III. Four Muslim sects of the time—*Mutazilites, Shiites, Kharajites and Murjiites.*

Dozy and Nicholson have no comment on the book. Not only is it a comparative study of the religions but the author has equally concentrated his attention on the psychological, social and cultural peculiarities of respective religions. This portion is to be designated as sociology of religions, while the parts dealing with the religious dogmas and principles ought to be referred to as comparative religion.

Liberating influence

The Arabian Nights, essentially a production of the people certainly possessed all the finer elements of literary art. In spite of enormous literary production in the modern times, no piece of work stand equal to his masterly production of the ingenuity, genius and career of the Arab's creative mind as revealed in this monumental work. It possesses in the superlative degree the spirit of adventure, which was intermitantly and invarigated forms interpreted in modern philosophy, biology, humanistic, social and natural sciences as survival of the fittest, struggle for existence, social Darwinism, Nietzchianism and a host of other forms. With this spirit, the *Arabian Nights*, paved the way for the development of romanticism, a unique import of sociological thought, which

has not so far been adequately understood and developed in the modern sociological thought and literature. There was was an element in them, observes Prof. Gibb, that never failed to appeal to the imagination—it was not only their rich colour and exotic setting—the element which has made fortune for their imitators. For all their magic and mystery they stood on the solid ground of reality. Though their characters might be standardized and undeveloped, their adventures were real adventures, told with an instinct for the dramatic. Beneath their fantasy and exotic appeal there was a moral core, without which they could not have entered so deeply into the heart of Europe, nor would it have preserved for two centuries a place in the affections of both the learned and the simple. The real East became but the more vivid and its influence the more potant now that it was freed from the cumbering extravagnaces that had hitherto obscured it.

Influence on Germany

The penetration of oriental currents into Germany literature did, in fact, raise an eastward movement or orientalism. Distracted by the new philosophies, new political ideas, new spirit of scientism, technology and invention, Europe was in no mood to listen to the East. Goethe's ideas, of *Weltliteratur* (world literature), broke on the wheel of nationalism; yet the socio-cultural drift of the orientation, interpreted by Germans as *morgenlandis chekultur* (the culture of the East) remained determinant. The eastward and the romantic movement are to be taken as a proof of a definite thought orientation and as a new social philosophy which was transmitted from the east to the west. Naturally, the

popularity of Omar Khayyam through Fitzgerald paved the way for a new social and philosophical movement in the East and the West. This could be designated as a socio-cultural pragmatic revolt. This has been interpreted by Prof. Gidd in the following words:—

"On each occasion its function has been to liberate the imagination from a narrow and oppressive dicisipline, to make the first breach in the wall of convention. It is its power of calling into action creative impulses hitherto dormant or impotant that Eastren literature has laid the west under its debt. The movement once started has gathered momentum from its own internal resources, and such Oriental elements as have been absorbed are so blanded with native elements that in the finished development they are often difficult to recognize.

Nicholson's failure

Prof. Nicholson, while making a graphic servey of Islamic literature, from the time of the Prophet upto the fall of the Umayyad, never took pains to elucidate the significant features and the constant and recurring socio-cutural, psycho-moral and religious tones of Islamic culture. In spite of his failure to visualize these facts he was, after all, forced to make a mention of at least one trend of the socio-cultural fact of the Muslim literature under the caption 'Presages of the Revolution.'

Comte was wrong

At this stage of development of thought, it would not be logically inconsistent to refer, howsoever summarily, to the classification of knowledge by the Muslims. Sociologically

speaking, long before the development of the modern approach of classification in the realm of sociology and social sciences, Comte, for the first time, offered the classification, so far as tenable to his newly discovered science of Sociology or Positive philosophy. Like so many other assertion and guesses of Comte, his classification of sciences or system of knowledge has also proved to be wrong. Timasheff comments as follows:

"He was a poor metaphysician just because he believed that he had annihilated the very possibility of metaphysics; he was a poor religious thinker though he firmly believed that religion was one of the pillars of society. As to his sociological theory, it may be considered as a premature jump from the level of observation, and inferences directly based on them to the level of theory".

Classification of Sciences

The general scope of this discussion may be illustrated by the following tables:—

Religious Science

(*i*) Ilmul Tafsir (علم التفسير)
(*ii*) Ilmul Qiraat (علم القراءة)
(*iii*) Ilmul Hadith (علم الحديث)
(*iv*) Ilmul Fiqh (علم فقه) (The Science of Jurisprudence and Law)
(*v*) Ilmul Kalam (علم كلام)
(*vi*) Ilmul Nahw (علم النحو) (Grammar)
(*vii*) Ilmul Lughah (علم اللغة) (Lexicography)
(*viii*) Ilmul Bayan (علم البيان) (Rhetoric)
(*ix*) Ilmul Adab (علم الادب) (Literature)

Natural or humanistic sciences

(*i*) Falsafa (فلسفه) (Philosophy) with all the relevant disciplines.

(*ii*) Handasa (هندسه) (Geometry) with all the mathematical sciences.

(*iii*) Ilm-ul-Haiat (علم هيئت) (Astronomy) with all the relevant sciences.

(*iv*) (Musiqi) (موسيقى) (Music).

(*v*) (Tibb) (طب) (Medicine) with all its branches known at that time.

(*vi*) As-Sihr wal Kimia (السحر و الكيميا) (Magic and Chemistry) with all the relevant natural sciences like Biology, Physics, Mechanics and Dynamics etc.

(*vii*) Akhlaq (اخلاق) Ethical and Social philosophy.

In this classification of sciences one thing is significant. In accordance with their idealistic-cultural mentality, the Muslims were able to classify the sciences, known or discovered till then, and in classification work they were guided by their sense of realism, pragmatism, observation experience and experimentalism; and hence the germinal philosophy underlying the division and content of the subject matter was the constant observation and adhernece to the socio-culture and psycho-religious motives. The most important fact which has constantly been over looked by the scholars of the West is that the Science and the ideas were developed by immanent causation or, more or less, logical growth of system of ideas concerning specified subject. New ideas were developed and old were ones refined. The old and the new enter-

ed into logical duels, either to demonstrate the fallacy of the old or to succumb to the new before their amalgamation with them into a synthesis on a higher level.

The formulation of new ideas in most of the sciences in tables I and II above are a kind of ideological "discoveries" offered to fellow-thinkers in the field.

Revolt against conventionalism

No literatare can stand equal in realistic, social and cultural touches to the one produced by the ingenuity of the Muslim mind. Abu-Niwas, who revolted against the conventionlism of the old school of literature and recognized their absurdity by criticising the old customs, is an instance in point.

The revolt against convantionalism or classifical school supported as it is, by the modern school of literature, has a logic of its own. The modernists were of the opinion that Islamic culture was dynamic and conventionalism as such would create chaos and disruption. The representative of the new school Muti-bin-yas, Abu-Niwas, Abdul-Atahiya, Muttanbbi and Abdul' Ala-al-M'arri, in view of their sociological and sociologistic interpretations, are really unique personalities. Their work can provide most of the material of the modern social problems and sociological theories. The same spirit was maintained by the Arabs in Europe. The leaders of the Muslim communities have been men, who drank deep from the springs of Europe, yet the past still plays a great part in their intellectual development and a bulky majority is still under the hold of the past, scarcely shaken by new influence. Nicholson has rightly evaluated the situation in the following words :

'Hitherto Western Culture has only touched the surface of Islam. Whether it will eventually strike deeper and penetrate the innermost barriers of that scholastic discipline and literary tradition which are so firmly rooted in the affections of Muslim peoples, or whether it will always remain an exotic and highly prized accomplishment of the enlightened and emancipated few, but an object of scorn and detestation to Muhammadans in general—these are questions that may not be fully solved for centuries to come. Meanwhile the past affords ample and splendid field of study."

Mysticism

If romanticism, anti-classicism, revivalism, orientalism etc , as pointed out above, are definite contributions toward social philosophy by the Muslims, they certainly have achieved a marvellous success by their infusion and re-orientation of social and psychological thought in the realms of mysticism and metaphysics. The sociological import of mystical and metaphysical thought is an altogether new field in modern sociology. The sociologists of knowledge (*Sorokin*, *Mannheim Werb*) the systematic school (*Tonnies*, *Simmel* etc.,) the Analytical school (*Parsons*, *Sorokin*, *Zananiecki*, *MacIaver* etc.,) the phenomenologists (*Vierkandt*, *Gurvitch*, *Monnerot*, *Baerwald* etc.,) and some hetrogenous thinkers of Germany and France in our century, started their speculations and researches in the field under survey. What has been achieved by the Western sociologists is still insignificant in contrast to the contributions made by the Muslims in the field of sociology of Mysticism. Nicholson's remarks in this behalf stand valid even today:

"This is a coincidence that obviously has evidential value. Concerning the problems of mystical psychology and speculation the West can still learn something from Islam."

We assume, not only in mystical psychology but in mystical sociology, religious experience, comparative religion, sociology of knowledge and religion, the West has yet to learn much from the Muslims thinkers. It has achieved nothing. Islam, in this field, has achieved a lot and can lead the world.

Mysticism and Sociology

We have nothing to do with the sources, circumstances and origin of mysticism and sociology of mysticism in Islam. Without regard to these implication, we start our thesis with the assertion that the very term, the sociology of mysticism and its orientation from a psycho-social and religio-cultural point of view, is the out come of the creative mind of the Muslims. *Sufiism* owes itself to the *Quran*, and the *Quran* primarly discusses the social order to be invisaged and moulded into practical form by the Muslims and provides an incentive to develop mystical thought along social, cultural and psycological lines We are guided in this conclusion primarily by the assertion of Ibn-i Khaldun. The prominent sufis like Junayd, Suhrawardy, Ghazzali, and Ibni Arabi have explained *sufism* in terms of socio-cultural realization.

Personality aproach of Rabia

The woman sufi, Rabia of Basra, as pointed out by Prof. Schaeder, in whom our authorities on sufism flnd its first conspicuous exponent, has depicted the development of human personality as the socio-cultural goods of the

mystics. God said, "My servant draws nigh unto me by works of supererogation, and I love him ; and when I love him I am his ears. so that he hears by Me, and his eyes so that he sees by Me, and his tongue, so that he speaks by Me, and his hands, so that he takes by Me". In a single stroke she has exceeded the personality approach of Cooley, Mead, Young or the triology of Sorokin. Starting from a voluntary practice of devotion characterized by constant repetition of the names of Allah, the sufis are facilitated to work out a psychological method, predisposing the soul to attain to *Marifa* (معرفة) or gnosis which is defined as knowledge of the attributes of the Divine Unity.

Mystic experience of Muaasibi

The unique religious and mystic experiences are experimentally analysed by Harith-al-Muhasibi, a well known personality of Basra, who in his treatise, *Riauye-li-Huquq Allah*, has really achieved a great success in contrast to William James and Jachim Wach. James, in his "*Varieties of Religious Experience*", assumes all these experiences as facet of mental abnormality and Wach has attempted to analyse the experiences of people of other religious without personal knowledge. A person brought up in the religious culture of Christianity cannot undestand the experiences of other culture without psychic affinity and total concordance. His attempt may be a useful contribution in the domain of knowledge but as an approach towards understanding religious experiences of Islam or, for that matter, of, say, Hinduism it is bound to be a total failure.

In contradistinction to a definite contribution towards the understanding of religious experience as such the Muslim mystics, for the first time in human history, took pains not to disentange themselves from the realities of life. The principles of mysticism not withstanding their antinomian tendency, permeated the legalism and ethics expounded by a mystic like Ghazzali or by a moralist like Sadi and the same tendency of various systems of knowledge, truth and meaningful realities of culture is to be seen fully permeating the system of mysticism.

Gnosis and *Baqa*

If Dhun-Nun (ذوالنون) of Egypt introduced the idea of gnosis, the Persian Abu-Yazid of Bistam developed the doctrine of *Baqa*. The idea that creatures are subjected to "states", that the gnostic has no state, because his vestiges are effaced and his essence is noughted by the essence of another and his traces are lost in another's traces, are problems the study of which has not been undertaken by modern psychology, more particularly the psychology of religion and religious experience.

Progress of Western thinkers

In his interpretation of self, Cooley achieved a great success by hinting at an idea of looking-glass-self having in view the facets of human life,—society and culture, whereas in the composition of the self these two are not the only ingredients involved. The most important factors are religion and spirituality. In his theory of genesis and telesis and, more particularly, in his *Psychic Factors of Civilization*' Lester F. Ward hinted at the idea of

psychological origin of human personality and culture. The idea was taken forward, and the discovery of the theory of intuition by Bergson, the idea of Gestalt and telepathy in the modern psychology, and suggestion of religious therapy in most cases of mental abnormalities by psychiatrists and sociologists are clear indication of the fact that modern thinkers are on their way to recognizing the spiritual and mystical implications of human self and human culture as enunciated by the Muslim mystics.

Hallaj's theory

In contrast to Bayazid and Junayd, the personality of Hallaj, in spite of charge of hersy, will remain transparent in Islamic cultural thought. The idea of *Anal Haqq* (انا الحق) ("I-am-the-Truth") is not unique in itself. It has repeatedly been put forward by thinkers and the traces of this thought are to be found in historical literatures since the 4th century B.C. But Hallaj achieved a marvel by his emphasis on the dignity of human personality to a superlative degree. 'The type of glorified humanity', rightly asserts Professor Messignon, 'the defied man, whose personality, transfigured and essentialized, stands forth as the witness and representative of Almighty God, revealing from within himself *Al-Haqq*, through whom he exists, the Creative Truth in whom he has all his being'. The above theory furnished a basis for the development of the idea of perfect man which played a large part in the writings of Ibnul Arabi and in Persian mystical poetry.

The century following the death of Hallaj, though barren produced the first attempt at the systematisation of the doctrines of mysticism. *Kitabul Luma* and *Qut-ul-Qulub* by

Abu-Nasar-as-Sarraj and Abu-Talib-al-Makki respectively are unique for their socio-cultural drift along the line of pantheism and antinomianism. Abu Saeed Abul Khair illustrated these ideas more strikingly. He instituted the concept of charity and humanitarianism, with an empasis that he knew no better way of attaining to God then by bringing joy to the human heart. In his view union with God or an achievement to sublime personality is not an occasion of intermittent experience, but the permanent result of the assumption of divine nature in the individual self.

Hujwairi

Thirty years later, Hujwairi, the author of *Kashf-ul Mahjub*, protested against the misrepresentation of mystic thought by his contemporaries. Neither in Nicholson's translation of his work nor in the most modern publication of Joachim Wach any comment on this aspect have been offered. This book, besides its masterly orientation of the subject, is in itself a valuable treatise dealing with the pathological situation of the society and mystic thoughts of the time. The mystic and theological dogmas were interpreted according to the basic concepts of Islam. The author has attempted to fight against the fast losing touch with the inward spirit and life which makes religion a reality. The problem of the time was to find out means of preserving the faith without rendering the community asunder. The answer to this question was provided by Hujwairi, but it was finally decided by the intervention of Ghazzali.

Ghazzali

Ghazzali's study of philosophy and scholastic theology convinced him of the futility of testing the mystical experience by ultracanons or by the mere study of the mystic literature. He is far more logical and justified in his contention than are James, Wach, Inge and a host of other modern students of religious experience, that a true idea of mystic or religious experience can he gained only by immediate experience, ecstasy and inward transformation. We can agree with the following remarks of Prof. Nicholson :

"The truth, then lay with the mystics and it was Ghazzali's personal experience of this truth, that inspired the great religious revival which his example no less than his works—notably the *Ihya*—brought about in circles hitherto unfriendly to mysticism.

Ghazzali will remain adorable for centuries to come for his revivalism and for his stand that the revelation and the personality of the Prophet are the sources of real knowledge. It is indispensable that the supreme authority of Muhammad (peace be on him) be accepted and whatever he ordained must be obeyed in letter and spirit. This therapeutic suggestion against the pathologies of the society is still accurate and logically valid. The regeneration of Muslim communities without this process is impossible and unthinkable.

Ghazzali was a staunch advocate of the Doctrine of Unity and of the idea of God being the Creator whose Absolute Will brought the world into existence. With the revivalism of true religious spirit, he was responsible for

creating a new psycho-social and cultural force by his reiterated emphasis on social norms, like piety, moral enthusiasm, firm hold on tradition and, above all a new methodology of approach, which should be designated as critical and objective philosophical method. He drew into the movement a strong and fairly tolerant body of conservative opinion and orthodoxy which acted as a brake during the stormy times ahead, With these concepts we are justified to conclude that Ghazzali, as a social pathologist, was fully aware of the methodologies of prognosis and diagnosis for finding out the societal diseases of his time and to predict for the future.

The institution of *Khanqah*.

Whatever opinion might be expressed by Nicholson and other European scholars of Muslim mysticism, we are driven to conclude that the Western scholars have not evaluated, in correct perspective, the origin and development of all-important institution of *Khanqah*. From the point of view of mysticism, this institution was responsible for popularizeing the mystic dogma of pantheism. The Sufis' pantheism, as applied to life, generally includes a Doetrine of Divine Personality and moral obligations. From the cultural point of view *Khanqah* as an institution, provided the concept of (*a*) leadership, (*b*) organization of Muslim religious life, (*c*) brotherhood, (*d*) rituals, (*e*) doctrine, and (*f*) attitude towards religion and religious law and, finally, (*g*) this institution gave birth to a new social order and a new culture of its own.

Ibn-i-Arabi on mysticism

Muhiuddin Ibn-i-Arabi provided a new urge and data for the development of mystic culture through his theories of monism and sufistic idealism, micro-sociology of religion and religious phenomenology. While every phenomenon, according to him, reveals some attributes of Reality. Man is the microcosm in which all the divine attributes are united. There is much less difference between Ibn-i-Arabi and modern phenomenological school. Vierkandt's phenomenological method, which is attributed as ideational abstraction is like Ibn-i-Arabi's oriented towards the ultimate concept which cannot be reduced to other concepts. Basic concepts can be grasped by *ansicht* that is by clarifying their specific nature through inner contemplation of instances. Nevertheless, comparison of fundamental concepts derived in this manner with other concepts is a desirable procedure.

Ibn-i-Arabi's doctrine is essentially a Logos doctrine. Divinity is objectified and made manifest in the true idea of humanity. The perfect man, as an image of God and the arche-type of Nature is at once the mediator of divine grace, divine attributes and the cosmic principle by which the world is animated and sustained. These ideas are not new to the modern world. The traces of these thoughts are to be found in the philosophical and sociological approaches of Whitehead and Max Weber. The Islamic Logos doctrine originated from the social, cultural and psychological needs of the time. The idea involved was to satisfy the deep religious aspiration of the people without impairing the Divine Unity. In this thought orientation he was equally

cognizant of the social facts. His emphasis on toleration and action as self-determined processes, for example, vivify the modern representation of the sociologists on race problems aud Talcott Parsons' theory of action.

Ibn-i-Arabi's influence

The greatest contribution of Ibn-i-Arabi, however, is to be seen in the fact that under his influence, mysticism tended not to be a speculative philosophy out of touch with intimate moral and religious feelings. The most pertinent questions for the adequate formation of human personality are the realities of time and space as determinants of human culture, and the philosophical issue of relations between man and nature. These question are the jarring notes of the mystical literature after Ibn-i-Arabi, more particularly in Persia – *Layla Majnun* of Nizami; *Hadiqatul Haqiqat* of Sanai, *Mathnawi* of Rumi and *Mantiqul Tayr* of Fariduddin Attar are the instances at hand. They gave a new momentum to mystic thought and provided a new cultural drift. The basic trend of their thought orientation is to be discovered in their thesis that the full circle of deification must comprehend both the inward and outward aspects of Diety, the One and the Many, the Truth and the Law. Thus the singularism and nominalism were substituted for pluralism and universalism.

Jalal-ud-Din Rumi and his *Mathnawi*.

Among all the literature so far produced, the *Mathnawi* of Rumi is most important for elaboration and expansion of *Weltanschauung* of Persian mysticism. The *Mathmwi*, starts with the refutation of symbolism in religion. Symbolism

as such is persistenly followed to create a pseudo spirit of negation and inferiority. Not the symbol. but the system of meaning. ideology and logico-meaningful truth are required for the adequate development of society, culture and personality. Rites as such are the pure, overt, and symbolic forms of religion. If rites can serve the meaning, they are the things to be demanded and, contrariwise, if they annihilate the very spirit and logic of the meaning they become deterimental and their adherence will lead to disintegration. This disintegration will be colossal, encompassing the persons and instituions all in all. Creed, too, as an integral part of ideology should not be void of meaning and truth. Losing their affiliation with these realities they will lose all. Rumi recognizes the symbolic interpretation of religion and in the method of approach there is little difference between him and the modern social scientists, more particularly the sociologists and psychologists who are specifically interested in the symbolic phase of human personality, human culture and human societal evolution.

Symbolism and Western thinkers.

These concepts are not new to the modern thinking. Rites as such are dependent upon ideology and hence they should provide symbolic stimuli for the transformation of personality. Not only behaviourist school of psychology but even the analytical and philosophical school of sociology are interested in this aspect of human societal development. Symbolism, on the basis of meaningful representation' has been included in the category of system. Sorokin, Max Weber and, more particularly, Tolcott Parsons, have undertaken the study from the point of view of system,

whereas Eaton was successful in finding some truth behind symbols, if they held in view some meaning and involved some logic. Goerge Lundberg, S.C. Dodd, Florian Znaniecki, Vierkandt. Gurvitch, Alfred Weber, MacIver, G. C. Homans, L.A. White and V. C. Ghilde are a few notable personalities who can, to some extent, be compared with Rumi in his symbolic interpretation of truth and system of knowledge and culture. Prof Nicholson has unconsciously opened a vista of knowledge in relation to symbolism in the following sentence, of his:—

"The essential thing is complete moral transformation, only to be wrought by ardent faith and humble prayer."

Nicholson was unable to emphasise the importance of faith and prayer, not only as a special mode of religious experience, but also in their socio-cultural and psychological importance. They are not terms in vacuum, but are involved in an ideological system having in view the logic and beauty to be developed under a specific idealistic cultural mentality.

One Being

The descriptions of passions and vices are not the poetic interpretations of the set principles of morality, but they have been realistically approached, giving full significance to socio-normative factors. The above purpose, by which the *Mathnawi* is inspired, asserts itself even in philosophical, religious and metaphysical passages describing the emanation of One Being through every grade of human existence and societal evolution. Phenomena, such as individuals and groups, forms and processes, free will and

determinism, causes and consequences, social phenomena and moral phenomena, the controlled and the uncontrollable nature and human nature are distinguished as a connected whole. This process is epitomized in the evolution of soul which, as the form of universal reason, descends to the material world, passes through the mineral, vegetive and animal kingdoms, attains to rationality in man, suffers probation, undergoes retribution, ascends to the sphere of the angels, and continues its spiritual development, till it is united with the Infinite One of which it is the mirror, and realizes that all its experience of separation was "stuff as dreams are made of." The *Mathnawi* is a sumptous work having the full glimpses of modern sociological thought as developed in the dynamic theory of sociology, organic analogy, society and the steps of evolution, determinism, monism, social interpretation of religion, social Darwinism, and cultural dynamism etc. With these trends, the *Mathnawi* did a great cultural service by organizing a system of discipline on the one hand and, on the other, sufism as a cultural heritage persistently tried to achieve a pure religion and a higher morality which the ideology of Islam could offer.

On the basis of the volcanic and non-harmonizing differences between the cultural mentalities of the Muslims and the Greeks, we are forced to reject the conventional statements of European scholars, more particularly of Alfred Guillaume, who erroneously asserts that the whole framework, scope and material of Muslim philosophy is to be traced to the civilizations of the empires which the Arabs conquered and that the Greek philosophy predominates in

their system. Equally with this fantastic assertion, it is misleading to denominationalize like the church denominations of the West the unified and integrated system of Muslim philosophy into the Arab philosophy, the Moorish philosophy and so on, there is no such thing in the dynamic and idealistie concept of culture in Islam.

Prof. Guillaume, with great dexterity of mind, has attempted to provide an invert testimony to his paradoxical statement referred to above and he asserts that Aljahiz recognized the debt which his coreligionists owed to the intellectual achievements of the Greeks. No reference has been adduced in this respect from the original writings of Jahiz or by any modern authority. The quotation does not clearly indicate that the Muslims thoroughly utilized the philosophical systems of the Greeks. No reference has been made by Jahiz to the use of the intellectual achievements of the Greeks by the Muslim writers. The clash of races and culture is the usual phenomenon of human history and the action and reaction are the usual facts of human culture. In this reciprocal sequence one thing is definite. Human races always accept factors from other cultures which can fit in their own cultural heritage. Anything opposed to their basic ingredients, is always discarded. These facts are recognized not only in philosophy, psychology, cultural sociology but also in historical sociology and sociology designated to study the phenomena of human changes.

It is not, therefore, correct, to say that the Muslims assimilated everything Greek. Everything that they studied they studied in the light of their own idealistic culture and

made substantial contributions to every branch of human learning. The greatest contribution made by the Muslims in the domain of Philosophy is to be seen in the synthesis of philosophical thought, which was adopted as their own and the zeal for learning for the sake of learning. Philosophy as developed by the Muslims was a systemasied attempt to bring concordance between religion and culture on an ideological base. In contradistinction to philosophical developments of the Hellenistic age the Muslims were successful in philosophizing their thought on the basis of their own idealistic culture mentality. Thus they reconstructed the ideational or sensate philosophical thought along the idealistic patterns of their own. These are the facts which are hidden in the following remarks of the Professor himself :—

"Arabic philosophy does convey to orientalists a definite meaning".

On the authority of Steiner and Dieterici we are persuaded to assert that Jahiz, instead of expressing the indebtedness of the Muslims to the Greeks, has fully elaborated the ways and concepts of philosophical thought as developed by the Muslims.

It is equally unscientific to assume that on the basis of reconciliation of Aristotelian and neo-Platonic thought, the Muslims were able to advocate a co-ordinated theory of the universe. For the explanation of universe and the cosmological problems, the Muslims had nothing to bother about, as a feasable theory of universe and the pertinent problems of human relations had adequately been solved in the *Quran*. Noeldke in an epitomic form has fully discussed the questions referred to above.

We do not want to indulge in this topic any more. Whatever may be the form and structure of Muslim philosophy it certainly provided an incentive for the cultural drift, known in open history as renaissance. This drift not only reacted on the static culture of Europe but in its invert action it gave momentum to the Muslim universities like the Nizamia University of Baghdad and other seats of higher learning in Nishapur, Damascus, Jerusalem, Cairo, Alexanderia and a host of others to institutionalize philosophy in a way that it may serve the triological purposes of society, personality and culture.

The ideological base of the Muslim philosophy is a fact recognized by the European scholars. Prof. Massianon, Margaret Smith, MacDonald, Harrbruch, Hurgronte, Goldziher, Lammens, Munk and many others assert and even Prof. Guillaume has to recognize that the Muslim philosophy was developed as an integral part of the Muslim theology. Once again Guillaume in accordance with his contrariwise logic, has assumed that the Muslims were persuaded to treat philosophy and religion as one subject, simply because Aristotle himself called metaphysics both "First Philosophy" and Theology. Before asserting dogmatically it would have been logical for the Professor to have understood and analyzed the original cultural mentality of the Muslims and the spirit of Islamic culture. Islam, from its very inception, revolted against the dualism and bifurcation of life into two diametrically opposed entities of body and soul, profane and spiritual. On the testimony of the history of human thought, we are bound to assert that the Muslims were the first to claim the idea of whole-

ness or oneness of life. They totally rejected the dualistic concept of secularism and religion as two phenomenological facets of human life.

Before we undertake to study the individual thinkers we would like to cast a glance on the religio-political movements like the *Asharites*, the *Mutazalites* and the *Ikhwanus-safa* etc. which moulded the culture and institutionalized the phiolophy and other systems of knowledge. They are the founders and expounders of socio-philosophical thought like dialectic, Kalam, determinism, free will, revolt against Arabian national spirit ; reflection over unthinking faith, orthodoxy, scholasticism, rationalism, intellectual agitation, nominalism, realism and a host of other drifts of thought. Through their exertion theology, law, medicine, Philosophy, mathematics, astronomy, humanistic, social and natural sciences attained their maturity.

The Ikhwanus-safa.

The cultural and academic role of the *Ikhwanus-safa* was immense. For the first time they introduced the idea of encyclopaedic work as system of conveyance and agency and thus they co-ordinated these two systems with the system of meaning and truth. They are responsible in purifying the Muslim systems of law and theology from the point of view of philosophy. With this process they united the wisdom of faith with that of the profit of research. Dieterici in his "*Philosophie Der Araber in Fahthundert*" has drawn up the account of the whole encyclopaedia and an epitomic account of *Ikhwanus-Safa* which has also been given by Stanley Lane Poole in his *Studies in a Mosque*".

In the domain of polities they are responsible for their Progmatic revolt, whereas in social, religious and philosephical thought they expanded eclectic idealism and protagonism. The various sects which came into existence imbued with the philosophical thought of the *Ikhwan*, widely applied in their systems of conveyance and agency the methodology of propaganda and the idea of leadership.

In the field of thought they introduced almost all the current isms, more particularly Communism, socialism nihilism, terrorism, revolutionism, anarchy, assassinism etc. There is no doubt, in the word of Degoeje, their eclectic idealism represents the highest teachings of the Fatimids, the Carmathians and the Assassins. Leaving aside the *Kharajites* the *Mutazalites*, the *Asharites* and other school scholastic philosophy and theology the role of the *Ikhwan* is so tremendous that an enormous number of research students can work for decades, in order to assess their services in the variegated systems of knowledge logico-meaningful truth and culture.

Al-Kindi :

Abu Yusuf Ibn Ishaq Al-Kindi is the first and the great Muslim philosopher. The world knows much about his philosophical thinking, but no word has been added regarding his service, in psychology, social theory of music, philosophy of religion, meteorology, technology, surgery etc. It is not possible for us at this stage, to encompass the activities of a genius, which requires the services of a large team of research scholars simply to make a passing analysis of his work in the fields of sociological and psychological interpretations.

In the psychology proper he formulated the theory of human soul. The soul according to his ideology is a pure intellectual substance, incorporal and immortal, which descended from the world of intelligence to the world of sense. The soul is intellect, sometimes it is in a body and at others it is external to it. The splendid portion of the theory is to be found in the classification of the souls in triplicate forms designated as plant, animal and rational souls In this connection he has reoriented the problems of Nafs or soul in relation to time and space. He emphatically points out that all knowledge in the heavenly world is time less and therefore, souls are timeless.

In the religious philosophy, he has, like the modern psychologists of religion, attempted to solve the problems of ontology, universe and God from the points of view of humam psychology. For example, he maintains that both freedom and immortality are only attainable in the world of intelligence, so that if man would attain thereto he must set himself to develop his intellectual powers by acquiring the right knowledge of God and the universe.

The scholars of the West always try to prove that everywhere Grecian influences on Muslim thought are visible: but if they could reconstruct their thought along the patterns of modern researches in social sciences they will not find any difficulty in discovering the tremendous opposition in the cultural mentalities of the Greeks and the Muslims. The problems of universe and God have been solved following the ideational or sensate pattern of the culture mentality of the Grecians, whereas Kindi in solu-

tion of these problems, has sedulously observed the idealistic, cultural mentality of Islam as adumbrated in the holy Book of Islam.

CHAPTER I

AL-FARABI

Ibn Khallikan has rightly asserted that Alfarabi was the greatest philosopher in Islam. He is widely known in the European world for his prolific commentaries on Aristotle and Plato. Al-Kindi and Al-Farabi handed down to posterity the problems of *intellectus agens* that is human psychology. Alfarabi not only transmitted the theory of Al- Kindi and Aristotle in a duplicate form but he has improved and modified it along the scientific and empirical lines. The modern psychologists, in spite of their enormous researches have not been able to suggest any great improvement on the classification of intellect as given by Al-Farabi. He divided human intellect into the following four categories.

1. Intellect in power. 2. Intellect in act.
3. The acquired intellect. 4. The agent intellect.

The intellect in power has been represented by modren sociologists and social psychologists, whereas the intellect in act has been represented by Gestalt and behavourist schools of psychology. It has graphically and scientifically been expounded by Talcott Parsons. The acquired intellect has fully been represented by Tawney in his "*Acquisitive*

Society", while the idea of agent intellect has been fully been developed by P.A Sorokin in his system of agency as an integral theory of his social and cultural dynamics and evolutionism.

In his contention that the world has no beginning, he has really attempted to solve the problems of universe as a part of theological philosophy having in view the phenomenological and dynamic approach. Iqbal, in our own time, has expounded these concepts re-iterating them in his prose and poetry that there are immense capabilities of expansion and evolution of the world. With this panorama Farabi and Iqbal both have attempted to solve the immense possibility of human intellect, human personality and human systems of knowledge, culture, and truth.

The full concordance and proof of the above explanation has been provided by Al-Farabi himself. He hss expounded the time and space theory having the same phenomenological and dynamic approach in view. Truly speaking, there is no difference between phenomenological approach of Al Farbi and its modern founder Emunnal-Husserl and exponents like Theodor Litt, Alfred, Vierkandt, Gurvitch, Monnerol and Baerwald. Al-Farabi's definition of time as the movement which holds things together is synonymous with Litt's phenomenology which is applicable to those phenomena of psychic nature and they are so constituted that a structure or inner arrangemant is perceivable in a single congnitive experience of the observer and points the way to analysis. Time as an instrument of holding together has been expounded by Baerward in his Time and Space framework.

Al-Farabi has elucidated his political, social psychological, and religio-economic thoughts beside his philosophical works, exclusively in his *Siyastul-Madaniyah, Araao Ahlil Madinatil Fadhilah, Nawa-nisu-Siyasat* and *Al-Ijma -ul-Madaniyah*. He is the first to interpret political thoughts from the point of view of psychology and sociology.

On the basis of internal evidence and, more particularly with the compartive methodology, we are inclined to think that he was the first thinker who introduced the sociology of politics, a speciality which came into existence in the first decade of the 20th century by the ingenuity and best efforts of communism. Individualism, the patriarch theory, the theory of mutual renunciation of rights and utopianism are the special features of his thought. For the implementation of political thought he had widely applied the psychological material. The discussion on human intellect are far more realistic, more erudite and more empirical than the discussions of the modern psychologists of politics.

One is reminded the typology and group sociology of MacIver and Bogardus when one is absorbed in the synthetical approach of Farabi to human groupings. "Natural and artificial barriers in humanity" is the topic which has been taken by the modern sociologists of human races and cultures. Most of the conclusions are the same as have been arrived at by the modern thinkers.

While discussing the pertinent question of sovereignty Farabi has taken the Socio-cultural and psycho-religious points of view. Very recently the social and cultureal implications of the problem got orientation in the thinking of

the pragmatic and sociologistic schools of politics. While speculating on the problems of sovereignty Farabi has fully developed the theory of leadership. There is an affinity in major respect, on this topic between him and modern critical students of the problems of leadership, more particularly with the idealist philosopher Stantiyana. The peculiarity of theory is the classification according to typology which is so adherently maintained by the modern psychologists, sociologists, psychiatrists, analytical psychologists and all those who are interested in personality problems.

While analysing the internal organization of the state from the points of view of administration he has fully concentrated his attention on the pathologies and maladministration problems of the politics and the government. The discussions on the topic are not simple description of facts, but he is fully absorbed in the etiology of the problems of political disorganization, In this respect, it should be noted that as a philosopher he has fully expounded the theory of political causation on patterns similar to those of MacIver and Sorokin.

While in his analysis he has maintained the methodology so audaciously maintained by Prof. Lasswell in our own time, here he has fully elaborated the theory of equality, fraternity and equality of rights. The idea involved is to provide equal opportunities for the development of human personality. This cannot be realized if adequate chances are not available for individuals to keep their status and play their roles.

With these ideas in view, we presume that Farabi has developed a sub-theory of status-and-role as an integral part of his major theory of rights and equality. "It is only" remarks Farabi "when the supreme Head gives everyone the position he merits, that the State is said to be properly organized. The supreme Head ought to feel more or less in the likeness of the first cause, that is, God the Almighty, and take lesson from His work in that He has put everyone and everything in the place best fitted to him or it, otherwise the work of the creation would not run as smoothly as it does."

While speculating on the motives of collective action Farabi has enunciated theories which are in vogue in the present day psychology and sociology of collectivism and action. As part and parcel of his main theory, he has equally expounded the theories of force, ecology, co-operation, organization, morality and human wishes along the lines of Thomas, who is well-known for his "theory of four wishes". The latter theory was expounded while speculating on the theory of varieties of state. He divided states of necessity, ease, desire ete. according to the most prominent object of the citizen. The citizen as a member of the state cannot realize his wishes outside the society and the state and hence Farabi's theory is more realistic and more empirical than the "four wishes theory" of Thomas, who had developed his theory, an epitomic sketch of which is given by Prof. Haroon Khan Sherwani in his "*Muslim Political Thought and Administratian*". It is to be regretted, however, that Prof. Sherwani has not fully discussed the implications of the theory in collaboration with the works developed by Farabi at a latter stage. Prof. Uberweg, and more particularly

Dietireci on the bases of Farabi's own contentions as enunciated in his "*Maqalat-fi-Maani-al 'Aql*, has provided a lucid explanation to the theories referred to above.

The political theory of colonization has provided a new canon of appreciation and method of approach. In discussing the causes and the origin of colonies, Farabi enumerates the factors which have not been taken into consideration by the modern thinkers of political science. The attack of an enemy is the physical cause, epidemic and economic necessities are the other major factors, which pave the way for such an adventure. Prof. P.A. Sorokin in his "*Sociology of Revolution*" and more particularly in his historical philosophy has provided ample scientific material in favour of changes in political institutions, ideologies, war and revolution but so far as our knowledge goes, he has nothing to say about the development of colonies. The vaccum has already been filled in by Farabi.

The economic school of sociologistic branch of thinking has not provided such background, so dogmatically claimed by Farabi. The validity of the theory cannot, however, be challenged because we have enormous contemporary students of the correlation between various economic conditions and other social phenomena. Economic conditions and bodily and mental characteristics of population, economic conditions and vital processes, economic conditions and suicide, pauperism and crime, economic conditions and migration, economic conditions and social organization and institutions, economic conditions and strikes, disorder and revolutions, economic conditions and ideologies, religion and art, economic conditions and decay and progress of society

etc., are a few issues which have been taken into consideration by modern thinkers and researchers. If all these speculations show that economic condition are correlated with various and numerous other social phenomena Hobhouse, Wheeler, Giusberg, Mazzarella and a host of other have undertaken to study political insitutions with an economic correlation. In spite of their exaggeration and bias one thing is definitely clear. This suggests that some correlation does exist between economics and government.

Having given the etiology of the origin and development of colonies, he suggest two alternatives. One being the formation of a commonwealth of their own or else they should divide themselves into different political societies as a result of their migration. With these ideas Farabi has provided a new basis of thinking and theorizing for the formation of commonwealth and migration in contradistinction to the theories in vogue in contemporary sociologcal and political fields, Migration is a potent cause of deterioration of human personality, individuality and cultural identification. He suggests that the migrated people should form a common wealth of their own with a view to keeping their personal integrity intact. This suggestion however, isnot conceptional as the modern students of migration have undertaken the problem from a point of social dynamics, dealing with the phenomena of shifting, segregation and concenration. For this variegated terminology Farabi has suggested a single term of commonwealth covering all concepts involved in them.

Long before the modern sociologistic schools of

politics, Farabi really took initiative to revolt against the age-long convention of state being greater than the society. Farabi instead of using the term 'political states has used the term political society, a term far more realistic and pragamatic than the one which was in use. The idea involved in the tremendous ideological revolt is to emphasize the group and community application of the societies. They get their personality and solidarity as a result of their adherence to their personal psychological factors and social heritage. These ingredients are responsible for creating a personality pattern and uniformity in character. They would be at liberty to frame any laws according to their needs provided there is an agreement for such a change.

Modern researcher in the problems of race prejudice and clash of cultures have to realize that this sordid phenomenon is the out-come of the violatlon of human personality, individual pattern of living and pecularities of psycho-cultural trends. If these forces are recognized on a reaiistic basis and a solution is sought on their basis, we think that the pertinent questions of clash of races and culture *will* be no more, Throughout the *Siyasat*, he has discussed these problems and further suggests that no changes should be made in tradition and more particularly in the personal law of the nations, a fact which has been recognized by modern international law. With these ideas, Farabi has taken pains to enunciate the ideal and principles of the colonies and commonwealths having their own personal identity. He suggests the methodology of self-determination. independence, and the possibilities of development of their personality and culture. These factors are not suffi-

cient in themselves. In the construction and reconstruction of state policy the ruler always should keep in view the sociological laws of co-efficient of correlation and variant. No changes and no construction is possible without the uniformity and equality of conditions and hence Farabi is justified in his conclusion that the government should seek for the contentment and economic betterment of the individuals of the society. In a small treatise like the present one it is not possible to under-take to study exclusive individual thinkers, who in themselves form a separate topic, requiring a dimensional form of a book for the treatment and orientation of their discussions and hence we have no other alternative but to touch only a few of the topics. The selection and segregation of topics, is in itself an illogical process and this illogicality is further enhanced by our methodology of approach. In spite of these facts we are forced to adhere to illogicality with a few to encompassing the enormous field of the development of sociological thought in Muslim history. The period is long and the facts are numerous and hetsrogeneous in space and time. Consequently a cursory service and an epitomic description of the important theories are the only solution to come out from the wrong line. In spite of all the illogicality of treatment, one thing is clearly definite in this respect. Though we have not expressed in clear words, yet the psychological truth and invert trends are clearly visible. This is a unique fleld for research, but this task can adequately be performed only under the modern research conditions and team work techniques.

Under these circumstances it is only possible to give a few political theories propounded by Farabi. As will be

seen their compass is very large and they cover all that is connoted by the terms political, social aud sociologistic theories. The nature of the treatises before us demands that these topics should not be lightly touched, but even the briefest treatment would show what a modern trend of mind Farabi had. Some of his theories were no doubt based on Greek thought, but all that he wrote was based on his own clear vision, thought, socio-political experience, observation, experimentalism and analysis. His brochures foreshadowed the modern theories expounded by modern thinkers on politics, sociology and social sciences. Inspite of our survey there is much to be said about ethical philosophy of Farabi, which we will discuss separately under the topics of historiography and ethical philosophy, in our other thesis.

There has been, among the Muslims, a very large number of thinkers in the field of social and humanistic sciences, and of them the most important are Ibn Abi-Rabi, Mawardi. Kaikaus, Nizam-ul-Mulk Tusi, Ghazzali, Ibn-i-Khaldun and Imam Waliullah.

CHAPTER II

IBN ABI RABI

Ibn Abi Rabi is a master of sociological thought. His work *Suluk-ul-Malik fi Tadbir-il-Mamalik* is one of his outstanding works. Taking the historical evidence into consideration we can confidently assert that at least the politico-ethical parts of the works of Ibn Abi-Rabi were compiled in Mustasim's reign and thus it takes precedence over Farabi's works on political theories by many decades. Brochalmann, Rosenthal and, more particularly, Jurjizaidan while commenting on the compendium of Abi-Rabi point out that it is of very great value, discussing the subjects of sociology, philosophy, politics and other natural and humanistic sciences. It is divided into four parts, namely,

1. Introduction ;
2. Principles of Ethics :
3. Psychology or significance of human wisdom and its regulation, and
4. Politics.

Psychology.

The author begins his work from the point of view of comparative and social psychology. Man and other living creation, he asserts, fall into the higher and lower grades of grouping. The preference, among other canons of evalution,

has been given to the functions of knowledge and action, and intention and will. It is contested by the author that Man is the only creature who possesses all the superior complexes, along with a special faculty of keen perception, which is not shared by any other creatures. Perception goes hand in hand with judicious discretion and choice. This clearly indicates the affinity of thought between the psychology of Ibn Abi Rabi and the one developed by the Comparative. Gestalt and Behaviouristic schools of modern psychology.

The psychological abnormalities, according to the modern classification, form a separate speciality and they are discussed by those who are specialists in this particular domain. Such clear-cut demarcation is not to be found in the thought orientation of Ibn Abi Rabi, simply because in the cultural mentality of Islam, divisions in the interrelated and interdependent phenomena of life are not possible. The principle of *Tawheed* توحيد is not a dogma but a datum and a reality of life. It serves as a doctrine and a principle of action. Consequently all the systems of knowledge and culture are based on this first principle of logico-meaningful truth. Keeping in view this pattern of cultural mentality of Islam, one can well appreciate the attempts of the Muslims in keeping all the phenomena of life and interdependence of human and social sciences interrelated and in conformity with their original ideological existential base. Under these circumstances there is no illogicality when we find Ibn Abi Rabi discussing general principles of human psychology with the principles of human psychological abnormalities. The hypothesis formulated in this respect is that as long as man tries to attain

the highest station in life and succeeds in his attempt whenever he does not deviate from his sense of judicious discretion and perception of consequences, and whenever he is not over-powered by his evil desires there is no possibility of decay in his psychological make-up and personality-pattern. One can find the sparks of the principles of ethical philosophy, criminology, social pathology and psychiatry in the ideas quoted above. The main cause of delinquency and criminal behaviour is the deviation of human nature and psyche and the root cause of all social pathologies and human relationships is what Ibn Abi Rabi calls "evil desires." As most of the delinquency and criminal cases are based on deviation of normal human nature, the psycholgists and social pathologists are persuaded to apply the term' deviants to such criminals and delinquents. There is a total conformity by modern psychologists with the views of Ibn Abi Rabi that evil desires are inherently involved in all the human malrelations and most of the social pathologies. Just to cite one instance, we would like to mention Thomas who asserted in the *Unadjusted Girl* that the main cause of deviant attitude and delinquency is to be seen in the non-equilibrium of desires and their ill-founded development.

Modernism of Ibn Abi Rabi

While interpreting the nature of Man and its consequences Ibn Abi Rabi has laid full emphasis on the biological origin of human nature. He is inclined to think that the biological factor is more predominant than the psychological one. As an animal, Man prefers a quick satisfaction of his desires while his thinking faculty only serves as a

restraint. On this basis, man is obliged to re-capitulate the consequences of his action. So far as the biological leanings of human nature are concerned there is not much difference between Ibn Abi Rabi and Faris and other psychologists, while the contention that thinking faculty leads man towards the best possible consequeuces of man's action is indeed a new departure which is unparalleled in the modern psychological literature. Even in the analytical psychology, this role has been assigned to super-conscionsness rather than to thinking. The differentia between man and animal is the thinking faculty and so far Ibn Abi Rabi is justified in his assertion. In contradistinction to this faculty, an animal possesses certain other psychologyical arttibutes which have not been analysed by Ibn Abi Rabi- According to him, thinking is the main psychological factor of human socialization and so far as this idea is concerned Ibn Abi Rabi has to say in connection with human aggregation, society and social personality, is fully in conformity with modern concepts and modern methodology of approach.

New Theories

In concordance with his major psychological theory of human society, Abi Rabi has formulated a host of other sub-theories. The most important are the theories of self-sufficiency annd material relations. The last one, in its major analysis, is in conformity with the theories of modern thinkers, specially with those expounded by Terman.

The *Sulukul Malik fi Tadbir-il Mamalik* is his sumptuous sociological work. Besides the theories mentioned above, the theories on human groups, collectivity, collective action,

man's liking for his fellow-men, population and agricultural economy are most important. To our astonishment, the theories having full panorama of modern thinking are the theories of Urban and Rural Sociology. All the historians of modern sociology dogmatically assert that the above specialites were developed in the United States of America at the beginning of the 20th Century, but they will now have to recognize that, at least in theory, and in certain details, they were developed in the 9th Century by the ingenuity and insight of a Muslim socio-political thinker, Ibn Abi Rabi, who is unfortunately not known specifically in the world of Islam.

Rural Sociology

While discussing the importance of rural people and the rural sociology in the general configuration of social makeup, he fully discusses the broader implications of the problem keeping economic, social, cultural and psychological factors in view. According to him the importance is based on the fact that the ruralites provide food for the whole population, and are, therefore, the mainstay of a country.

While discussing the agricultural problems, Ibn Abi Rabi enunciates the importance and the rights of those who are engaged in this profession. They should be provided with plenty of water, should be free to carry on their work without let or hinderance and should be taxed lightly. Actually these are the reforms suggested by the modern agricultural experts. We cannot go here much in detail about the subject. Those who are intersted may easily look into the pages of the *Suluk*. They will then visualize, for themselves what

enormous details of rural sociological problems have been provided by the author. This material can easily be compared with the current material provided by the modern sociologists.

Urban Sociology

Leaving the topic of rural sociology here, we would now like to discuss some of the salient features of Ibn Abi Rabi's thought on Urban Sociology which came into existence in the modern system of knowledge much later than the rural socicology of Ibn Abi Rabi. While concentrating his thought on the urban problems much care has been given to discuss the importance of safety, care and preservation of moral and social status, and character of women, underhealthy and pathological situations of the city life. Ibn Abi Rabi was not only cognizant of the socio-cultural pathological probelms of the urban life, but also of the problems of surroundings, sanitation, health, administration and safety. In his *Suluk* he thus succinctly remarks :

"Just as plenty of water and large tanks are the decide rata of the rural population, so a good locality, plenty of air, water and fuel, a city wall and a sense of safety from a possible external foe are necessary for the upkeep of the urban section of the pupulation, and if any of these conditions were missing the town or the city would be in a great danger of devastation.

The major points of interest are that Ibn Abi Rabi provides the community base of a city's social organization, and the pattern of the contemporary sociological thinkers, social engineers and planners. The exponents of geographical

school of sociology like Lange. Vall, Aux, Huntington Dexter, Morcelli, Leeman and Beveridge and other experts in city problems and urban sociology all are inclined to support the view so succinctly expressed by Ibn Abi Rabi. If the base of the urban life are communities and community organization, then they cannot come into existance without mutual co-operation a fact which has fully been discussed and explained by Ibn Abi Rabi, and fully supported by modern thinkers.

Classification of knowledge

The human knowledge has been classified by the thinkers of the various systems of knowledge from the very inception of the development of human culture. Sociologically speaking it was Court who classified knowledge having in view the motivation and outlook of social sciences. His classification is theoretical and abstract, whereas Ibn Abi Rabi in the 9th century approached the problem of classification of sciences and systems of knowledge from the point of view of empiricism, realism and observation. In the division and sub.division of knowledge Ibn Abi Rabi has show a keen sense of analysis He begins by dividing the scope of wisdom into theoretical knowledge and practical application. He then re-divides thoretical knowledge into the following three categories :—

1. **Higher,** which has its basis in the brain and deals with philosophical and metaphsical subjects.

2. **Middle,** centred in the memory and dealing with mathematics, literature and linguistics or philology.

3. **Lower,** relating to natural sciences and based on feelings.

The above categorical classification will indicate that priority, by order of incidence, has been given to humanistic, social and natural sciences. The logic involved is to point out the great significance of the development of human personality and completion of human social machinery. In his thought orientation we are sure Ibn Abi Rabi was justified, because the adaptability of any set of natural phenomena, including the phenomenon of social relations to scientific study and hence to causal analysis is, of course the principle problem of all science and variegated systems of human knowledge. No considerations are more important in the preliminary evaluation of humanistic and social systems of knowledge, as one of the natural sciences, than their capacity, through causal study to derive laws for the betterment of human individuals, society and culture. This point of view is argued by Cohen, who is of the opinion that the social sciences are not a definite field with which physical sciences have to deal. This subject matter is objective and within the scope of science because it compiles with the criteria of objectivity formulated by the physical sciences, namely the constancy, stability and repetation of their data. These indispensible qualities appear in the human culture as a whole or in part, through its processes of transmission and continuity. Culture differs from other trends of human units, their origin, transmission and changes. These characteristics, put the general phenomenon of the social sciences within the sphere of science.

Importance of history

Ibn Abi Rabi, with this classification. has recommended methods of observation and experimentalism, and has asserted them as indispensible for the adequtate under-

standing of human social problems In this respect it was inevitable for him to take history as one of the important media for all social sciences. While talking on the classication of science, Ibn Abi Rabi has formulated the theories of action and contract, much after the fashion of modern thinkers. It will thus be seen that to Ibn Abi Rabi history is to knowledge in general what politics is to application and action. The former is treated as a necessary complement to the latter, and high officials, and judges are advised to study history in order that they may know their position, their rights and duties in the light of the action of their predecessors in the past.

Action Theory

The interpretation of politics from the point of view of action as a social system is a daring attempt. In our own time, action theory got its orientation in the socio-philosophical thinking of W.I. Thomas and Talcott Parsons. Both of these modern scholars assume that action in a social situation consists of three inter-related elements (a) objective conditions, which include socially enforced rules of behaviour, (b) pre-existing attitudes of the individual and of the group and (c) the definition of the situation by the actor himself, influenced, however, by the group.

There are points of concordance and discordance between the views of Thomas and Ibn Abi Rabi. In the case of Ibn Abi Rabi, social situation has exclusively been restricted to political phenomena. The objectivity of the conditions is not the necessary corollary to be observed in the social situation. As such actions are equally considered meaningful and void of meaning. Action, however, if it

remains meaningless, ought to be designated as a pathological conditions of the thinkers for the improvement. It is apparent that Ibn Abi Rabi is in full accord with Parsons, when he emphasizes the actor's orientation. The two orientational components can be distinguished, as motivational, and value-orientational. Motivational orientation, which supplies the energy to be spent in action is three-fold :

1. **Cognitive** corresponding to that action which the actor perceives in a situation, in relation to his system of need-dispositions.

2. **Cathectic** involving a precise thought which an actor invests on an object with effective or emotional significance; and

3. **Evaluative**: by means of which the actor allocates his energy to various interest among which he must choose.

Norms and Needs :

Value-orientatin points to the observance of certain social norms or standards in contradistinction to needs which are focal in the motivational orientation.

Again, there are three modes of value-orientation :

(1) The Cognitive,

(2) The Apprectiative, and

(3) The Evalsative,

This scheme serves as a background for the construction of analytical system of politics wdich has been so beautifully expanded by Prof. Parsons covering ths whole fields of social system, personality system aud cultural system.

Ibn Abi Rabi on justice.

The scope of this booklet does not allow us to include other topics of social significance, like sovreeignty, slavery and justice etc. dealt by the author. Leaving out all other topics we would like to point out that while discussing the important question of justice, Ibn Abi Rabi has taken into consideration the problems of social significance and legal pathologies. As to the meaning of justice, Ibn Abi Rabi asserts that there is a concensus of opinion of men belonging to entirely different ways of thought, and there is not one who doubts the need of efficacy and integrity of justice. It consists in placing everything in its proper place and giving everyone his due. We are inclined to think that there is difference in the concept and meaning of justice as enunciated by Ibn Abi Rabi, as against those of Dean Pound, Justice Holmes Justice Cardoze, Gurvtich and of other exponents of modern Sociology of law.

Ibn Abi Rabi on Revolutions

The important features of Ibn Abi Rabi's sociologistic and sociological theories are to be found in his thought-orien'ation on the most pertinent problems of revolution. A considerable portion of his *Sulukul-Malik-fi-Tadbir-il-Mamalik* is devoted to the analysis of the causes of internal turmoil as well as the conditions of a return to peace.

Ibn Abi Rabi is mainly intersted in the political revolutions. He is of the opinion that the main cause of a revolution is the total segregation of the principle which formed the basis of loyalty between the ruler and the ruled. If there are no legitimate causes of such segregation this phenomenon of segregation may be called perversion of a man's

thinking faculty or inductive reasoning. Ibn Abi Rabi here stresses, among other factors, the most important one which is related to the personality disorganization, a social process which has been taken into account by the modern sociologists to classify all the insitutional conflicts. The logic in this analysis, as maintained by Ibn Abi Rabi is to be seen in the fact that all the revolutions in the world of Islam were the result of the personal or leadership conflict with the government of the time. This generalization is valid even today and it has been confirmed by the modern researches, for example, Wellhausen and Von Kremer, with a host of others, are in comformity with the view expressed by Ibn Abi Rabi. Revolution in the world of Islam got their momentum and urge from personal sources and then they became world-wide movements of community and institutional kind. Hence both of the ingredients should not be separated.

Causes of revolutions

On the whole the maladjustment involved in disorganization are evidences of (1) a departure from accepted standards, (2) the break-down of social bonds and (3) the dissolution of a culture. Accompanying events, changes and confusion are further divisible into social problems in general insecurities, cultural, social, political economic and religious conflicts, social abnormalities and discordance of social values. These overlapping varieties of disorganization indicate exterme manifestations of a society's disquilibrium.

Rapid growth of revolutions is associated with personal, impersonal and secondary problems that result from low economic, social, political, religious and psycho-cultural standards. Consequently poverty, crime, ill-health, physical

defects, juvenile delinqency are offered as proof of the thesis. Ibn Abi Rabi quotes the reply of a philosopher to the question put to him by a Persian King, why internal disorders take place, and how they are to be ended. While enunciating the causes the philospher points out the following five as the most important :

1. Carelessness of those who had power, coupled with the realization of powerlessness by those who had not got it ;

2. Sheer love of disturbance on the part of some subject;

3. Love of power on the part of the ambitious;

4. Courage of those who considered themselves deserving honour ;

5. Expression by word of mouth of what is hidden in the recesses of the heart.

The conditions under which a revolt ends are :

1. When the possesser of power subdues him who would wrest power from him ;

2. When rebels give up rebellion for some reason of their own :

3. When the ruler becomes fearless and begins to crush those at the bottom of the rebellion ;

4. When the prestige of the revolutionaries begins to wane ; and

5. When the ruler manages to inculcate fear in the mind of the enemy.

Aristotle & Ibn Abi Rabi.

We have to admit that Aristotle's analysis of the cause, course and suppression of a revolution is far more detailed, while that of Ibn Abi Rabi is very general. This shows that he was independent in his judgement. In spite of the whole problem from philosophical, empirical and observational points of views most of the views of Ibn-i-Rabi are in conformity with those of modern thinkers, who are specially interested in this problem. Sorel, Lebon, Lippmann and a number of others may be considered as ready references in this respect.

CHAPTER III

MAWARDI

Without adhering to the chronological order, we have introduced some Muslim sociologists just to show the enormous services rendered by them to the science of sociology. Among notable writers of the 10th and 11th centuries the name of Mawardi (974-1058) stand very prominent. He was one of the greatest and most learned jurists of his time. In spite of his adherence to Shafite school of jurisprudence, he was able to reinterpret the Muslim jurisprudence and law from the points of view of rationalism and the modern concept of sociology of law. Subki in *Tabaqatu'sh-Shafiiyah* and Ibn Khallikan in his *Wafiyatul-Ayan* not only declared him as one of the Shafi savants but they have fully discussed his scholarly services. From the writings of these authorities we are persuaded to infer that he was the first person who took the initiative to analyse and interpret the legal and political thought, having in view the psychosocial and cultural considerations. Mawardi was a prolific writer and has left a number of books.

Works of Mawardi

The following books from the points of view of Politics, Sociology of Politics and Law are most important :—

1. Ahkam-us-Sultaniyah (احکام السلطانیہ)
2. Nasihat-ul-Muluk (نصیحة الملوک)

3. Qawanin-ul-Wizarat (قوانين الوزارت)

4. Tashil-un-Nazar-fi-Tahsiliz-Zafar
(تسهيل النظرفى تحصيل الظفر)

Mawardi on *Imamat*

Among the topics dealt with by him the most important is the one which concerns sovereignty of *Imamat*. While interpreting the theory of *Imamat* he has taken into consideration the sociological point of view also. The *Imamat*, he says, should be grounded on the community-consensus and further enunciates a psychological sanction for the establishment of this institution. *Imamat* is not only an institution sanctified by tradition and history, but can be proved to be necessary according to pure reason. In support of this theory he contests that all wise men entrust their affairs to a leader able to save them from molestation and to adjudge between them in case of quarrels.

In his *Ahkam*, he is fully successful in developing a complete theory of leadership on the problem of sovereignty or *Imamat*. If the societal machinery cannot be run without adequate leadership then, Mawardi contests, that leadership should be a product of native ability plus opportunity. It is complicated by the opportunities of class membership or by class limits upon the individual's range of social participation, on the one hand, and on the qualifications of *Imamat* or leadership on the other.

His theory of endowment and training :

He reiteratedly emphasizes endowment and training as important factors in leadership. So far as his ideas regarding endowment are concerned, he can have full support in the sociological thought of the 18th and 19th centuries but, modern thinkers are not in concord with his views. Endowment as such is not an innate characteristic but a consequence of environmental influences and elaborate training. In his thought-orientation on the problems of endowment as a prerequisite of leadership, we are prone to think that Mawardi, instead of following the sociologistic or psychological trends of thought, has taken the mechanistic, biological or biorganismic view point.

He emphasises that training is the integral point in the proper development of leadership. With this view point, too, modern thinkers are not fully in conformity with Mawardi.

Personal and social factors :

The other point of resemblance is to be seen in his emphasis that situations which are responsible for the development of leadership, should be taken into account in any comprehensive understanding and analysis of this peculiar phenomenon. Like Ward, Sorokin and Fisher, Mawardi has also elaborated the personal and social factors in leadership, but none of them has succeeded in assessing the direct contributions of heredity and enviroment.

CHAPTER IV

IMAM GHAZZALI

Leaving Kekaus (1002-1082) and Nizamul-Mulk Tusi (1017-1091) we wish to concentrate a bit on the most conspicuous personality of his period, Ghazzali (1058-1111). He was the most outstanding figure which Tus produced. The name and works of this savant of Tus will live for ever.

His training :

He was trained by one of the most conspicuous personalities of the age—Abdul Malik Muhammad Al-Juwaini, Imam-ul-Haramain. The political crises and constant travels to the important places of Islam which were in a state of turmoil, produced a tremendous effect on his psychology. The days of his study and authorship were taken up by civil wars, which continued for years and ended in a kind of political paralysis. It is necessary to bear this political background well in mind because Ghazzali's political writings and social thought have a constant reference to them. His notable work *Al-Munqid-min-az-Zulal*, is the exposition of the psychological revolution which took place in him. The philosophy of existentialism imbued with the philosophy of optimism and fatalism is to be seen in his great work the *Ihya-ul-Ulum*, which he completed during his travels and the revolutions which were synchronised with the political turmoil which converted a great empire into a petty western-central Asiatic state. *Tibr-ul-Masbuk*, *Sirr-ul-Aalmin*, *Kimiya-i-Saadat*, *Iqtisad-fil-Itiqad* and *Kitabul-Wajiz* are a

few important books which are fully imbued with the trends referred to above. Besides the above quoted works the references to the political and social thought are too numerous to be recounted here. We feel that an exculsive voluminous book can be compiled on the political, sociological and sociologistic thought of Ghazzali and hence we have limited ourselves here to more compact references to his more prominent doctrines which are repeated in his works. According to *Makatibat* Ghazzali's works have been computed to seventy volumes of various sizes.

Contemporary European Thought :

For the comprehensive understanding of the genesis and career of Ghazzali's works and personality, it is indispensable to shed some light on the contemporary European thought. We are now somewhere about the end of the 11th and the beginning of the 12th century, a period, which is attributed by Loerd Bryce as essentially unpolitical. The sole politico-social question which interested the European peoples seems to have been the controversy between the Pope and the Emperor. The only light which brightened the European firmament shone from the Muslim Spain. Aquinas and Dante, indulged in the controversy between the Church and the state with childlike gusto and with childish arguments. In contradistinction to the dominant politico-social thought Ghazzali replaced the human experience and materalism by spiritual elation. He was dead against the incursion of Hellenistic trends of thought and was, by nature, a sceptic craving for a way out for himself, but paid little heed to the most accepted doctrines of his age. These facts have been recognized by S. Munk, Horten,

vaux, Asin, Schneider, and, not in the least, by MacDonald and C. C. J. Webb.

Protagonist of rationalism :

The most important feature of his sociological and sociologistic thought is to be seen in his revolt against paganistic trend of his day. He was the torch-bearer of rationalistic Muslim renaissance. The existentialism of his thought is to be seen in his philosophical thinking about the problems of life and death. He, like Heidegaard, perceived the hollowness of the worldly life in contrast to the eternity that was in store after death. So for Heidegaard and Ghazzali are the same in the genesis of their thought. The vital difference, between them, however, is to be seen in the fact that whereas Heidegaard stopped at the final stage of nothingness Ghazzali does not confirm him. The ideas of Ghazzali are parallel to the ideas of the modern sociological, functional, institutional and phenomenological schools of thought. The socio-cultural phenomenon has been, for example, limited by Sorokin to the meaningful interaction. The reasons for this limitation are to be seen in the very conception of socio-cultural phenomenon. This includes three components :

1. Personality as the subject of interaction.

2. Society as the totality of interacting personalities.

3. Culture as the totality of meanings, values and norms possessed by the interacting personalities and the totality of the vehicles which objectify, socialize and convey these meanings.

Solidarity of cultural system

The solidarity of a cultural system depends on integration and avoidance of antagonistic and contradictory elements. The other factors which are responsible for the solidarity of the cultural system is the integrity of empirical soul with that of Super-emirical or Transcendental Soul. The latter has no concern with the domain of sociological discussion. Its analysis belongs to the domain of religion and metaphysics. Sorokin has investigated social phenomena in three ways. Like Ghazzali, he is sure that in their empirical aspect the social phenomena can be studied through sense perceptions and sensory empirico-observation. The logico-rational aspect must be comprehended through the logic of human reason. Finally, socio-cultural reality has its super-sensory and super-rational aspects. It is represented by the great religions. This phrase of reality was, like Sorokin, stressed by Ghazzali in his *Munqiz* and *Ihya*. This must be apprehended through a super-sensory, supra-sensory, mystic or, religious experience.

Cultural style

From the age of 20, Ghazzali's way of life began to be dictated by the writing and sayings of prophets, saints and savants in whom he pinned his faith and socio-philosopical thinking. Under these circumstances it was logical for Ghazzali to assume that the cultural patterns of specific historical and social organizations are fixed very early in their history. This creates a unity of cultural style which permeates religion, philosophy and art and, in turn, helps to shape both men and societies. Consequently the social and civilizational processes, as assumed by Ghazzali, are

intertwined with and influenced by philosophical and cultural: movements. The creativity and spontaneity of the latter are characterized by man's realization of his place in the society and civilization. Culture and society are shaped by his diverse individualized efforts to interpret and often to change and control the social processes. The cultural patterns of specific historical and social organizations are fixed very early in their history. This creates a unity of cultural style which permeates religion, philosophy and other components of material and non-material cultures. Such being the nature of the case, Ghazzali's reiterated emphasis on personal experience and the experience of those who had gone before, are based on scientific reality and valid both from the points of view of empivico-logicism and *versteheud* sociology of Parato and German school of systematic sociology.

Weber and Ghazzali :

In style, meaning and methodology of approach Alfred Weber and Ghazzali are in total conformity with each other. In a later work, *Principles of Historical and Cultural Sociology*, for example, Weber has elaborated and elucidated the views mentioned above. He developed the theme that culture unfolds according to a pattern of recurring waves. It is clear that these recurring waves, in their web and tissue, are involved with the space, time and historical forces.

Sorokin and Ghazzali :

Thus in this concept not only Ghazzali but even the outstanding personality of our own time, Prof. Sorokin, are similar. The resemblance to these facts may be found in

Sorokin's 'Theory of cultural dynamics'. The only difference between Sorokin and Weber on the one hand and Ghazzali on the other is to be found in fact that cultural connections are related to the causational phenomena. Ghazzali's way of life, his outlook on things around him were influenced by the writings and sayings of prophets and other spiritual personalities in Islamic history. This situation stands in conformity with Weber's dogmatic assertion that the products of the social and civilizational processes continuously provide man as a culture-creator with new materials which can and must be subjected to spirituality.

Unity in History :

The emphasis on the realities of historical forces has got its own validity and sanction behind it. History as such is a science which seeks to understand man in the interdependence of the past configurational growth. History studies the human past as sequence of concrete and unique events, situations and processes. The historian is bound to reconstruct the past with many details, just as they happened. The human mind does not stop at the reconstruction of unique non-recurring events. Behind them, in their singularistic historical time-space setting, the human mind tries to discover patterns of recurrence or repetition. In actual life, innumerable varieties of happenings occur. Underlying these happenings certain elements recur, which, when perceived, give the events unity and meaning. There are certain passages in the *Ihya*, in which Ghazzali seems to have advocated that historians can contribute to the discovery of recurring patterns in social reality. Such things must happen. Ghazzali's study of concrete developments,

led him to understand them causally. There appears to be nothing new in the historical works of Arnold Toynbee, Max Weber and Pitrim Sorokin where we find the same thing as in the works of Ghazzali. Their works have greatly contributed to the historical understanding of past configurations of human interdependence. Their works bring out clearly the combination of uniqueness and variability in social phenomena.

Ghazzali and politics :

So far as political theory and practice are concerned Ghazzali is clear that politics is a necessary adjunct to one's life and is clearly allied to ethics, a science which leads to the good of man. But he is, also, perfectly clear that whatever rule of conduct may be set up, it must necessarily be in conformity with the ethical laws. Whatever may be the case, they should be taken for completion of life, in order that man may prepare for the life hereafter. He insists on the ethical conduct which would lead to the be treatment of human race, and human society. According to the Islamic social philosophy and concept of morality man should neither leave off this world nor should he curb his wordly desires, but he should find out the real objective and meaning of everything in this world and should act in a way that the activities of his mind should be in concordance with the meaning.

His theory of politics :

The epitomic survey of his thought clearly indicates the main feature of his theory. He has discussed not only the ideological, philosophical, ethical and religious base of his

theory of Politics, but has enunciated in a masterly way the implications of time and space as a cultural reality With the cyclical aspects of political processes, he has formulated and enunciated the ethical theory, rejecting the unilinear and mechanical concepts of the same, which were so popular during the Middle Ages. In contradistinction to the stable ethical theory he has recognized the fluctuations, changes, oscillations, rhythms, cycles and spirals in such a theory. In this peculiar interpretation, Ghazzali has his own counterpart in the form of modern experts in social sciences more particularly ethics, social philosophy and sociology. For example, Prof. Ginsberg in one of his article published in the *Economica*, XX, discussing the main drafts of sociology, points out significantly that social laws may be interpreted in terms of their eventual connection with ethical theory. The ethical base of societal and political problems so vehmently advocated by Ghazzali is a new discovery in modern realm of sociological and sociologistic thought. In its rise from philosophy and science and in its connections with other social sciences, more particularly, history and ethics, sociology, as a general science of society, received a heritage of many diverse problems. Their restatement as sociological problems has been delayed through the inaccurate interpretation of basic social phenomena and by the belated isolation of these phenomena in a system of patterns. The original source of sociological problems, being societal in scope, were serious handicaps to these preliminary delimitations of the thought of the previous centuries. What has been recognized as facts today were hinted by Ghazzali in the 12th century and at least in this sphere of thought he should be recognized as the forerunner and a great contributor.

Politics and ethics :

The interpretation of the political theory from the point of view of ethics and cultural realities of time and space, got its full orientation and significance when it was given a shape of the theory of action. Life without action carries no meaning and hence politics as an important phenomenon of life should be instrumental in evolving a moral personality on the one hand and should give action, momentum and urge on the other. W.I. Thomas, on these grounds was forced to recognize action as a source of integration between personality and culture. It should serve as a modicum for an objective conditioning of man in the development of his life and behaviour.

Ghazzali's Theory of Periodicity:

As politics has been referred to by Ghazzali as a subject allied with ethics and social philosophy, it was logical for him to recognize the stability of ethical rules in response to the requirements of variegated realities of time and space The above theory propounded by Ghazzali has a logico-scientific validity. Modern researches in this field have confirmed his thought-orientatton. It should be kept in mind that a pattern of societal change in all its constituent phenomena is a summation of the forms-causes and goals of societary changes within one frame-work. This pattern is confirmed by evidences of repetition, recurrence and of cyclic trends in sequences of personality trait, personality behaviour and in life cycles of nations, cultures, communities and in various types of social, psychological; religious and political movements- The emphasis on political cycles and lack of durability of ethical or any othor psycho-social order

by Ghazzali, clearly takes one of the two general forms. These are the cyclical rhythms in which order and sequence occur within a marked periodicity. This has been well enunciated by Ghazzali but the shortcoming of his thought-orientation is to be seen in that he has neglected those trends in which there is no obvious periodicity or direction. These movements and sequences include physical and organic cycles, definite cycles of institutional development, social cycles, political and religious growth, community organization and specific cyclical changes in the personal adjustment of individuals to different spatial surroundings and cultures. The object of reducing these variations according to Wiese to a pattern of cyclical fluctuations aims to show the uniformity of change and, eventually, to indicate the functional interplay of their various determinants.

The Principle of Limits :

The slight mistake committed by Ghazzali in his expostulation of his theory has further been clarified by the recognition of the principle of limits. Prof- P.A. Sorokin points out that when society is outlined through a framework of interrelated patterns, it is also necessary to condition this development by the principle of limits. Such limits apply to the patterns as wholes or as parts. There is a total conformity in the views of Prof. Sorokin and Ghazzali, when both of them assert that each societal pattern necessarily operates within limits which must be stated before its laws or principles become acceptable. This principle, assert Hiller and Chapin, helps in formulation of causes, correlations or functional relationships between societal variables, but it must be qualified by a scale of measurement of

values. With great ingenuity and care the canons of valuation have been provided by Ghazzali reiteratedly in his various works in the life and teachings of the Apostle of Islam. There is nothing wrong in the principle of limits by Ghazzali, when he stresses the life and teachings of the Apostle of Islam as canon of evaluation in case we keep the psychological fact in view, that Ghazzali originally belonged to the idealistic cultural mentality. There is nothing new in this mental affinity, when we find that every individual born under a specific cultural mentality will be guided to apply the same principles of limits and evaluations which are inherent in the original mentality pattern. Whatever may be the situation, we are persuaded to think, on the valid ground of science, that limits are necessary not only for the identification of relationships within societal patterns but also for the eventual discovery of causal relationships in areas outside the scope of societal analysis.

Ghazzali and worldly matters :

The Western scholars and more particularly, the general public in the world of Islam, are inclined to think that Ghazzali was interested in spirituality to the exclusion of worldly matters. This is not only contrary to the personality-trait of Ghazzali, but also, we believe, a direct attack on Islam, which is inherently an idealistic cultural order wherein the spiritual and the mundane realities have been recognized as undeniable facts. In the previous paragraphs we have been discussing the soeial action theory of Ghazzali, which in itself is a repudiation of the charge imposed by scholars and common men. While expounding the theory of action he says that God has made this World "A place

for work and labour". In the elaboration of this sub-theory, he has discussed it having the philosophical, psychological, social, cultural, economic and, not in the least, the religious implication in view. Veblen, while discussing the same problems, has taken technological view-point. There is not much difference between Ghazzali and Veblen as to the sociological implications and consequences. "The great agencies of habituation and mental discipline in human life, of course," says Veblen, "are the various kinds of work by which men live and the techniques associated with their work." Veblen tried to demonstrate that human social relations and culture are shaped by technology. In this respect, too, there is no divergence of opinion between Ghazzali and Veblen. What has been referred to by Veblen as technology, has been attributed by Ghazzali as specialization in a particular field of human activity and work. The difference in the usage of terms is due to the fact that Ghazzali's age was not one of technology and hence he should not be expected to use the terminology of the age of technology. In contradistinction, he is fully aware of the fact that no piece of work could adequately be done without specialization. His age was an age of specialization. The system of knowledge and culture in those days were developed along that pattern.

Leisure Class :

Man has certain instincts, but the habits to which these instincts give rise vary according to the changing opportunities for expression which are provided by the physical environment. In a word, man is what he does. With psycho-philosophical touches, in support of his thesis,

Ghazzali has given copious references from the *Quran* and the teachings and sayings of the Apostle of Islam. In another remarkable sentence while interpreting a well.known Apostolic precept he says that "It is the duty of every man and woman who carry on a profession, to gather knowledge about that profession in order that they might keep away from all possibility of wrong". From such thinking it is logical to deduce that the evolution of society, is essentially a process of mental adaptation by individuals under the stress of circumstances which no longer previously formed their habits. Re-adjustment is made slowly and reluctantly under the coercion of new situations. Facilities should be provided to the members exposed to the constraining forces of the environment. Any class of the society which is sheltered from the action of the environment will adapt its views more tardily to changing situations and so tend to retard the total transformation of society. The leisure class, both in the opinion of Ghazzali and Veblen, is just such a retarding segment of the social order. In his *Tibr-ul-Masbuk*, Ghazzali says that the world "Worldliness" has two distinct connotations; one of the meanings attached to it being that the person who indulges in it leads a luxurious and abundant life and is in the habit of increasing his means to much more than he really wants ; while in the other sense he is content if he is able to get means of his sustenance. The two connotations are really quite distinct from each other and Ghazzali is of the opinion that while the first is the very negation of religion, the second is its complement, and without its proper organization and working, man cannot seek even his celecstial happiness. The application of the world luxury and abundance, have got the same connotations as are involved in the

modern terms of hedonism, sensatism and capitalism. The very same ideas have been developed by Veblen in his incisive and ironic remarks on the 'leisure' class behavious and of the competitive emulation of that class by the rest of society. Many contemporary writers have found suggestive leads in Veblen's systematic discussion of capitalism as absentee-ownership, and his insistence upon the basic contrast and conflict between the predatory and the industrious classes of society.

Division of sciences:-

Ghazzali's views on sociological, sociologistic, political and ethical thoughts are interspersed in a number of his writings. Over and above that, he had devoted independent pieces of work to these sciences. In the first place in the general scheme of sciences, he has given to them a proper place. He divides the sciences as follows —

SCIENCES

- Uuconnected with Religion
  - Mathematics
    - Arithmatic Geometry and Astronomy
  - Logic
    - Philosophy
      - Other Humanistic Sciences
  - Physics
    - Medicine and other Natural Sciences
- Connected with Religion
  - Metaphysics, Religious Sciences, Comparative Religions
  - Politics
  - Ethics, psychology, sociology and other social Sciences

Prof. Haroon Khan Sherwani, while classifying the sciences, has excluded the categories of humanistic, social and natural sciences. He has quoted the authorities of the *Munqiz* and *Fatihat-ul-Ulum* but failed to discover the above categorical suggestion made by Ghazzali. In the chapters Four and Five of *Fatihat-ul-Ulum*, Ghazzali has himself suggested the vivid idea of humanistic and social sciences, while discussing the place of law and politics in the system of knowledge. In this lien he has fully elaborated the relation of sciences which deal with man as person, and this clearly indicates his reference to humanistics, on the contrary those which deal with man as a member of a society clearly divert our attention towards the social sciences.

Classification, an old practice :

The classification of science is not a new thing in Islam. Most of the Muslim thinkers were interested in this field. In the classification each of them has taken into account the spatio-temporal requirements of their age. Among the social scientists, Ibn Abi Rabi was one who suggested a scientific classification of the sciences, which were in vogue during his days. In contradistinction to all the classifications suggested by the various thinkers at various times, the one suggested by Ghazzali is far more comprehensive and empirico-logical. His classification has the unique characteristic of being in conformity with a brief reference made by the Holy Prophet when he said "There are two kinds of sciences : those connected with the physical body of man and those connected with his life as a meaningful activity."

Ideological basis of classification :

The important feature of his classification is to be found in the ideological base of all the systems of knowledge, which has most recently been suggested by Sorokin, Parsons, Mannheim, Weber and other exponents of *Wissensoziologie* or sociology of knowledge. In the classification of sciences, we find a bit of conformity with the theory of genesis and telesis developed by Lester F. Wards. If the systems of knowledge were to be developed on an ideological existential basis, the human mind is competent enough to form ideals of perfection. This process is the result of creative imagination. No doubt mind cannot make something out of nothing, but with the process of creative imagination and ideological orientation, it can construct and reconstruct. Further, in his pure sociology, Ward refers to the final cause which is equivalent to the ideological concept of Ghazzali. Though different in terminology, yet Ward and Ghazzali are unanimous in the rational faculty of man and his various systems of knowledge. It is a directive agent and a final cause. Though the final cause is always remote from the end, yet the end may be predicted by mind. Mind is also imbued with a natural force and hence body, in collaboration with mind, can act in a manner that the known natural force will impel it to the preceived end. Despite the misuse of philosophical terminology both by Ward and Ghazzali the above statement made by them is a reasonable common sense formulation of the way in which ideas and various systems of knowledge influence human activity in society.

Defective orientation :

It is, however, difficult to understand how Ghazzali and, much later, Lester Ward could consider such principles as innovations based on conation or social efforts of a genetic, and not a telic kind. This conclusion by both the authors clearly indicates the defective psychological orientation during Ghazzali's times and the late 19th century. The faulty psychological orientation, tended to compartmentalize mind. According to the modern psychological systems of thought, such compartmentalization is an imposibility. Under these circumstances, idea of perfection so important in Ward's theory of telesis and the theory of the mundane and the celestial of Ghazzali, could not be brought to work in the same system as feelings and conations.

Psychological factors :

What has been referred to by Ghazzali as spiritual and religious, has been attributed by Ward as psychological factors of civilization. Both of them are one and the same inspite of their use of different terminologies. Yet we are bound to discover some other modern personalities, who are equal in views on the ideological classification of systems of knowledge and religious evolutionism. Kidd has declared that reason cannot be the basic cause of progress since it makes man anti-social. The only force that can accouut for progress is religion endowed with supernatural sanctions and fostering altruistic morals.

Ghazzali and Kidd :

In Ghazzali, we find diversity and concordance with the above views of Kidd. Ghazzali is opposed to the first portion

of Kidd's thesis whereas he is in accord with the latter one. Ghazzali, almost in all his works, more particularly in the *Munqiz*, while classifying the sciences once again stresses the idea that religion is the only force which can unify the generation, hold together societies, consolidate and systematize variegated systems of knowledge and save civilizations threatened by disintegration and grave dangers. In the emphasis on the religious evolutionism by Kidd and Ghazzali, we should not be astonished because religion, as the basis of progress, has been the theme of most of the authors in all ages. It is in evidence from 4th century B.C. and today we find the same thing in the thoughts of Toynbee, Sorokin, Weber, Watch and a host of others.

Ghazzali and Sorokin :

With the exclusion of the thinkers mentioned above, we would like to refer to Sorokin who with the logico-meaningful aspects of human culture, is in conformity with Ghazzali. While expounding his ideas on the classification of Sciences and the mundane and celestial problems, Ghazzali remarks that a man should not leave off this world, nor should he entirely curb his worldly desires, but instead of this, he should find out the real objective of everything of this world and should act always in such a way as to have purposive utility of the action of his mind. These ideas of Ghazzali, in their modern connotations, as represented by Prof. Sorokin, are to be taken equal to the term of supra-organic. This is found exclusively in the realm of interacting human beings and in the process of their interaction. Sociocentricism, we presume to think, is involved in the very web and tissue of the social process of interaction. The equilibrium can only be maintained when every interacting individual

is directed to utilise the benefits of life within the purview of limits in order that the sociocentric requirements of social life may not be jeopardised by the aberrational ego-centric attitudes. There is no contradiction in the methods of thinking between Ghazzali and Prof. Sorokin. The Professor has interpreted the same outlook, when he so beautifully says that the most generic model of any socio-cultural phenomenon is the meaningful interaction of two or more individuals.

Ghazzali's Classification :

Whether there is anything in the classification of sciences by Ghazzali not in conformity with the modern method of approach, we need not bother. Nothing to say of nations, even each organized group, as an integral system and structure of the centralized social system is characterized by a central set of meanings and values. Such a group is invariably bound to develop a specific system of culture and knowledge under the general configuration of a broader and most extensive culture of the society. The term 'meaning' as applied by the Professor is synonymous with idea or ideology, so often used by Ghazzali in his works. These propositions of Ghazzali and Sorokin are, therefore, similar to the views of institutionalists, who maintain that a social group is built around a "directive idea" *i. e.* the values to be achieved by the group. It is also in conformity with the theorem of the functionalists, too, who maintain that the central ideas and values must be consistant within themselves.

Values and Norms :

These ideas and values assume the form of norms to be

followed by the members of the group. This has been designated by Sorokin as law-norms and they have been discovered by Ghazzali in the Apostolic sayings. In his *Ihya*, *Tibrul Masbak*, *Fatihat-ul-Ulum* and, more particularly, in his *Sirrul Alamin*, while speculating on the problems of rise and decay of nations and societies, Ghazzali has formulated the sub-theory of human civilization. We are not sure when the term civilization was substituted for the term culture, which is so audaciously used by Prof. Sorokin. Whatever may be the case, Ghazzali is reluctant to think the patterns of variegated cultures and thus he has applied the term civilization in the same spirit and tone as Ward, who, with great persistency substituted the word civilization in place of the term culture. In spite of these minor differences we think that Ghazzali agrees with the ideas of a super-system and its logico-meaningful orientation. Each of the super-systems, with the exclusion of arts, consists of basic and functionally essential system of religion, ethics, metaphysics, politics, medicine and science.

Religious experience :

The super-systems are equally the social phenomena according to Ghazzali as enunciated in his mystic or religious experience and may be studied through sense perception and sensory empiric-observations. In their logico-rational form, they may be comprehended through the discursive logic of human reason. These two methods are not the exculsive methods of approach. Both Sorokin and Ghazzali are of the opinion that the societal and cultural realities have their super-sensory, supra-rational and metalogical aspects. They are represented by religion and abso-

lutistic ethics. These facts have been vindicated in almost all his works consisting of about seventy volumes, more particularly in his *Munqiz*, *Ihya*, *Iqtisad* and *Kimiya*. In his exposition and commentary on his mystic experience he is of the opinion that this phase of socio-cultural reality, as we have shown above, must be apprehended through the truth of faith or through the act of intuition and religious or mystic experience. Herein we find conformity not only with all the Muslim mystics, but with the great modern European mystic Sorokin and the great theorist like Talcott Parsons. It should be noted that as clarified by Ghazzali himself in his *Munqiz* intuition is tantamount to *Shariat* and *Tariqat* both. This involves the acceptance of revelation and *Sunnah*. There is neither phenomenolgical procedure nor ideational abstraction in Ghazzali, as found in the thinking of Sorokin.

Ghazzali's own experience :

In his *Munqiz*, he has described his own mystic experiences. This should not be excluded from our survey, because it is the most integral part of his sociological thought and forms the case of modern sociological disciplines like sociology of religion, religious experience and comparative religion. With an intense thirst for knowledge, teleologically and axiologically he was impelled to study every form of religion and philosophy. In his methodology of approach towards this problem he seems to have been guided by the principles of hierology, hierography and hierosophy. Accordingly, he set himself to examine the foundations of religious belief and mystic experience. Four types of men were devoted to the search for truth, namely,

scholastic theologians, the *Batiniyya*, the philosophers and the sufis. He treaded all the four paths For a long time he had to be content with negative results. Scholasticism was, he admitted, an excellent purge against heresy, but it could not cure the disease from which he was suffering. He was equally disappointed with the other two classes, represented by the philosophers and the *Batiniyya*. Sufism, therefore, was his last hope. His critical and extensive studies assured him that sufism as an integral part of religious experience is not a thing to be *studied* but should be *realised* by actual practice.

The ultimate findings of these experiences are a great legacy to Muslim socio-cultural thought. D.B. MacDonald has beautifully summed them up in the following words :—

> "He led men back from scholostic theological dogmas to living contact with the study of the exegesis of the Quran and the Hadith."

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CHAPTER V

AVECENNA, AL-JAHIZ AND IBN-I-MASARRA

AVECENNA

We cannot discuss in detail the full history and account of thinkers on sociological and sociologistic thought. This will be undertaken in chronological order at some other time. We have been heterogeneously discussing the salient features of the sociological thought as developed by some of the most outstanding Muslim-thinkers. A name far better known in the West than even of Farabi and Ghazzali or any of those we have mentioned in this booklet, is that of Avecenna, known as Ibn Sina in the East. We must now say a few words about this great thinker.

While expounding his religious philosophy he asserts that pure intelligences (عقول) emanated from the Necessary Being (واجب الوجود). They always turned toward the Necessary Being, whom they sought to imitate.

His theory of knowledge :

We do not want to indulge in the details of his philosophical approach to religion, an epitome of which has been given by Prof. Alfred Guillaumme Besides his contributions to the philosophy of religion he has fully expounded a theory of knowledge bearing on religion and society. Avecenna began by combining the notions of the necessary (واجب) and the possible (ممکن) with the notions of consciousness and knowledge. We think the same pattern of thought

has been vindicated by the modern sociologists of knowledge, like Sorokin, Weber, Simmel, Spann, Litt etc.

It is essential that some account should be given of those thinkers whose psycho-cultural, sociological and sociologistic teachings exercised strong influence on the development of logico-meaningful truths, systems of knowledge and idealistic cultural mentality of Islam. The time has come when a history of Muslim sociological and sociologistic thought should be written. The historians of socio-logical thought with great liberality have included all the nations of the world with the exclusion of the Muslim nations. In contradistinction to the childish thought of most of the Eastern nations, the Muslims, under an existential ideological base, were able to contribute very valuable ideas in the realm of social thought. Their out-put was more solid, logical, systematic pragmatic, empirical, realistic and logico-meaningful. All the relevant material which is contained in manuscripts, stored in various libraries of Europe and the Islamic world, should be placed in the hands of scholars and they should be persuaded to undertake research, having in view the methodology of team work and co-ordinated activity. Then and then only the ground will be prepared for a general survey of its vast content and the world at large will realize the merits and peculiarities of the Muslim Thought. At the present time the gap is being filled neither by the East nor by the West. Every accession to our knowledge of Muslim sociological thought, will throw light on the development and impact of Muslim thought on the thought and sociological ideologies of the West and this process will inevitably substantiate the assertion that the West can still learn something from this

quarter also. We agree with Prof. Guillaumme who while speculating on Muslim philosophy and Theology expressed his opinion in the following words, which should also be applicable to the realm of sociological thought :

"The Muslim East was closely bound to the West by the ties of religion which political discussion could not sever. When once Western Islam was opened to the flow of Eastern speculation a close connexion in thought and the subjects of study became apparent. There was a unity, a common interest, which bound together the scattered scholars of the vast Islamic empire in an intellectual brotherhood of understanding which Europe has lost today."

AL-JAHIZ

In Spain Al-Jahiz on the pattern of the Mutazillites, wrote on sociological thought. The great service which he rendered was that he demanded that theology and religion should be subjected to investigation by the human mind. He popularised psychology and sociology of religion. Al-Jahiz was inclined to think that social situations studied by theology, were the result of specific psychological contents in the individual involved in social situations. Psychology analyzes these contents but does not go beyond the individual existence. In his thought orientation, he was guided by the thoughts of Abul-Hasan-al-Ashari and Abul Mansur.

IBN-I-MASARRA

After Jahiz, we think Ibn-i-Masarra provided a new impetus to sociological thought by introducing verbal symbolism, a thing not new to the modern students of sociology. Lundberg, Sturato, Dodd, Florian Znaniecki Vierkandt, for example, are the chief exponents of this thought. Prof. Guillaumme points out that Ibn-i-Masarra was the first to introduce into the West an intentionally ambiguous and obscure use of common words and his example was followed by most subsequent esoteric writers. The Prof. while stating the above facts was constrained to appreciate the symbolic significance of the verbal ambiguity and obscurity. These terms are now widely applied in symbolic sociology. They are used for the imaginative representation of realities. Symbolism serves the purposes of all concepts and such an organization of induction and deduction through symbolic logic is a necessary part in the construction of sociologicol thought. The language ambiguity and obscurity, if maintained intentionally, had a logic behind. Fearful of the consquences of a charge of atheism, Masarra, deemed it prudent to leave the country under the pretext of undertaking pilgrimage to Mecca. Not till the accession of the tolerant Abdul Rahman III did Ibn-i-Masarra return from Arabia to Spain. When he once more established himself as a teacher the esoteric character of his instruction became more marked. What has been alluded to by the Prof. as esoteric character, sociologically speaking should be attributed as nothing but symbolism, so vehemently applied by Ibn-i-Masarra to garb his thought and personality. Symbolism is a universal language or a system of shorthand writing.

As a form of language, a symbolic system is a condensation of classes of facts It may be a language either of quantitative or qualitative expressions. We are prone to think thai this quantitative and qualitative form was applied by Ibn-i-Masarra, and that is why it was followed by other esoteric writers, who were responible for using esotericism as a most developed and elaborate form of social, religious, cultural and political symbolism. Ibn-i-Masarra and other esoteric writers fully know the fact that symbolism as such can be applied to a subject matter with the presupposition that the subject must have attained an advanced state of development before it is susceptible to the system of symbolic notation. Out of various types of symbolism Ibn-i-Masarra, only used language symbols. These symbols as applied by him denote his judgement about events.

In short the ideas which Ibn-i-Masarra seems to have been the first to propagate in the West, excercised enormous influence in the succeeding centuries.

CHAPTER VI

IBN RUSHD

Passing over Ibn Bajja and Ibn Tufail it is necessary to discuss the sociological thought of Ibn Rushd known to ths West as Averose. He came of a family of lawyers and hence, we find legal logicality in the evolution of his social thought. From the authentic writings of Ibn Rushd, it becomes plain that he is not responsible for the intellectual position of the so-called Averroists in Christian countries. On the contrary Ibn Rushd stands as defender of the ideal of harmony of faith and reason. And one who will take pain to consult Ibn Rushd's *Kitabul Falsafa* and especially his *Faslul-Maqal-fi-Muwafaqat-i-Hikmat-Wal-Sharia*, and his reply to Ghazzali's attacks on philosophy will be prepared to find that he was against the philosophy which was popularized by the Westerners as the philosophy of Ibn Rushd. This misunderstanding was due to the ideal typical method applied by Ibn Rushd in his survey and synthesis of social phenomena in their complexity and in his plan to simplify its complexity by a progressive isolation of configurations and patterns of thought. Since philosophical and social ideas cannot be comprised within any combination of words or symbols they are isolated at first in their abstract, pure or ideal forms. This methodology has been observed by Ibn Rushd in his books referred to above. The succeeding process consists in the analysis of the configurations, reason and faith, as they may occur in any concrete form, and in the comparison of the concrete with the abstract types. In our own times

Max Weber's comparison of religion and economic conditions is the most frequently cited example of this method. In this study Weber extracted from religion and economics the typical configurations of Protestantism and Capitalism and by detailed historical description and the isolation of the distinctive characteristics in both patterns he derived ideal types. As a result of this comparative study, Weber concluded that there is a causal relationship between them namely that capitalism as a form of material culture is an outgrowth of religion, a non-material culture.

Ibn Rushd's Rationalism :

The ideal typical method as applied by Ibn Rushd was to give determination of reason its proper place, to make use of the philosophy of the ancients and at the same time, to submit their conclusions to the criticism which the reflection of subsequent centuries demanded to demonstrate the reasonableness of the middle course between a sceptical mysticism and a rationalism which was diversed altogether from belief in the possibility of a revealed religion. It is clearly indicated in the books quoted above that for Ibn Rushd, conflict between philosophy and revealed truth as it was enshrined in the Quran was unthinkable. Where there was an apparent discrepancy between revealed and philosophical truths it might be, as maintained by Ibn Rushd, due to the reader's interpretation which was at fault. The plain and literal meaning of the text was not always the right one, especially where anthropomorphisms were used for the deity.

Sociology of religion :

Ibn Rushd, of course, was the greatest sociologist of Religion. His task was far more severe than task of F. de-Coulanges, Charles, A. Ellowood, D. E. Durkheim, E.G. Le Bon, G.C. Bougle, B. Kidd and even Max Weber. The greatest contribution made by Ibn Rushd in the field of sociology of religion was, that he laid down a number of rules to govern cases where allegorical interpretation is necessary and the plain meaning of the text must be abandoned for the sake of the ignorant who are unable to understand the philosophical difficulty inherent in the literal meaning, and whose faith might be disturbed if they were told that a Quranic text was not to be taken literally. These ideas at once suggest the micro, and macro sociological thought of the level and depth of Gurvitch on the one hand and on the other the sociological principles to be observed for the integrity, preservation and solidarity of religious belief and religious culture. They equally suggest the inevitable levels of grade and stratification in the general configurations of belief and religious culture. Micro-, and macro-sociology indicates two principal types of sociology. Micro-sociology studies small informal groups whereas macro-sociology is concerned with large scale phenomena as state and a whole civilization. Sociology in its depth starts with the point of phenomena that are immediately given and which proceed to deeper and deeper levels.

Sociological phenomena :

Ibn Rushd in his above doctrine is justified, because, by contrast, a well-balanced social order is primarily a system that permits within a unified social order opportunities for

the achievement of various social objectives. Stratification in a society is liable to take place on various levels and bases of gradations. It is certainly true that there are gradations and stratifications in the variegated systems of knowledge and truth among the scholars and thinkers of the age. Nobody can deny this fact that stratification always culminates in creating segregation and isolation in the various levels and standards of systems of knowledge and cultures, more particularly in the specific category of ideological or non material facet of a culture. This will certainly end in rivalry, and this process will increase more and more on the level and standard of specialization gained by the scholars. If these basic principles of sociology are kept in view, one can understand and appreciate the remarks of Ibn Rushd when he dogmatically asserts that within extreme limits, it has never been possible to assert that all doctors in any one age were unanimous on any one question. The logic involved in this conditioning is that like all social phenomena and variegated patterns of culture, human psychological phenomena are also dependent variables. This point of view as adumbrated by Ibn Rushed is tantamount to the mathematical conception of functional relationships in which causation is a case of dependent variability, and law is a statement of relatively constant relationships between variable quantities.

His methodolgy:

In his methodology of approach towards the problems of religion as a social phenomena he was once more bound to apply the principles of limits and sociology of depth. He was totally justified when he argued that the science of

Quranic interprtation was not for the ignorant multitude and that they had better be allowed to retain their crude beliefs while the philosophers were allowed to interpret the text in the light of reason according to their aptitude in their specialized field of knowledge. We think that Prof. Guillaumme has misrepsesented the thought orientation of Ibn Rushd when he significantly points out that there would be a discrepancy between the words of the Quran and the belief of the educated if he is going to interpret the same in the light of his specialized knowledge. In whatever light the Quran may be interpreted there would not be any discrepancy. If such things do occur it will not be the mistake of the Quran but will indicate the discrepancy and pathological attitude of the mind of the interpreter himself Under these circumstances such a discrepancy eould not authorise the bold theory that faith demanded belief in a proposition which reason or the various interpretations of systems of knowledge denied to be true. If it is taken for granted that the Quran is an eternal Book, then it is necessary that it should be in conformity with the evolution of human thought and human systems of knowledge throughout the ages to come.

If such are the jarring notes of Ibn Rushd's thought, it is clearly visible that bald and incritical Latin translations of Ibn Rushd shared the responsibiliiy for making him the author of the above theory of 'double truth'. We are unable to determine the accuracy of this allegation, because there is no record at hand to show whether it was due to defective understanding of the Arabic text of the author or deliberate opposition to Islam or Islamic systems of knowledge and culture.

God's Knowledge:

While discussing the theory of God's knowledge on pure metaphysical and philosophical grounds, Ibn Rushd has certainly formulated a sub-section to his basic theory, the theory of sociology of knowledge. In addition to his analysis of religion Ibn Rushd has undertaken to explain the basic forms of classification and the fundamental categories of thought which are rooted in the general configuration of the society. Like Durkheim, we are sure, he has attempted the social determination of classification and categories. This speculative exploration brought him squarly into the field of the sociology of knowledge, today an important speciality of sociological study.

Religion and society

On the basis of the authority of S. Van Den Bergh we are in a position to affirm that Ibn Rushd proposed and demonstrated one of the basic postulates of sociology that society is a precondition to individual development and hence is prior to individual. Like individual he advocated, even religion is a social product and hence religion as such should be studied within the frame-work of society. One serious defect in the handling of the subject is however, to be seen in the fact that Ibn Rurhd restricted his speculation on religion to the narrow range of social phenomena and in his philosophical reflections philosophy has been treated in terms of abstract ethics. The philosophical tendency to prescribe rules of conduct, and his trend towards deductive rather than inductive methods was the main obstacle to their usefulness for sociology.

The mataphorical and symbolic sections of his philosophical thought-orientations wese taken by his contemporaries and in the ages after him, as sheer falsehoods and fables hence it was logical that he was charged with heresy. As a matter of fact, from the point of view of modern symbolic and dimensional sociology as he applied them to the principle which had been in existence in Chiristianity at that time, he was perfectly right in upholding the legitimacy of allegorical and symbolic interpretation of the Quran. His contribution in the domain of religion and theology with this perspective is immense and decisive, simply because he advocated the symbolic principles in the same sense as represented by the Quran itself. Nobody can reject the fact that the Quran, in a major portion of its representation simply adheres to the allegorical and symbolic principles.

Religious Experience :

As a part of his theory of religious experience his speculation on the transcendental unity in relation to God and religion have been very influential in the continuity and reshaping religious culture in Islam. In the realm of thought pertaining to this field nothing is more important than the dogma that God's knowledge embraces particulars. We do not want to indulge in the criticism on this question at the present stage, simply because it was an attempt to reconcile philosophy and theology. The most important contribution made by Ibn Rushd in this respect is to be seen in his Sociocultural Plan and its working. With this point of view he bequeathed more than a commentary on Aristotle. After philosophical proofs of the domga, he is keen to quote incessently from the Quran. Certainly he gained marvellous

success in his proof of God's existence from movement, and the providential guidance of the world on the one hand and in his argument for God's unity from the harmony and unity of the world on the other. Nothing to say of St. Thomas Aquinas and other Christian doctors of those days, even today we find the greatest conformity in his thought with the most modern thinkers like Otto, Schoin, Niebuher and a host of others.

Equilibrium of thought :

Throughout his writings Ibn Rushd had to maintain a total equilibrium of thought. It was also necessary to keep in view a uniform methodology of approach. As the unity of God was deduced ftom the unity of the world, it was indispensable for Ibn Rushd to propound the proposition that in order to acquire knowledge of God one must use the method of *via remotionis* tempered with the *via analogia* methodology so often applied by the modern thinkers of religion, religious experience, psychology of religion and the fields pertaining to theology and metaphysics.

In the light of the remarks made by Prof. Guillaumme the time has not yet come when a history of Muslim Philosophy can be written. Even were all the relevant material which is contained in manuscripts stored in the various libraries of Europe and the Muslim world, published and placed in the hands of scholars, we would have to wait till monographs and detailed studies had prepared the ground for a general survey of its vast content. It is a total negation of facts to assume that Muslim contribution towards the advancement of philosophical thought was very small. As in

theology their contributions in the field of philosophy were enormous and unique in many respects. The greatest contribution of the Muslims is to be discovered in the fact that they sought to gain concordance in philosophy and theology, so much so that as affirmed by Prof. Guillaumme it was difficult, if not impossible, to separate philosophy from theology. The spirit of religious and philosopical inquiry was predominant in all the centres, throughout the Islamic world for centuries and this was transmitted to the West for development of the new era of scienticism and technological culture. In the realm of philosophy proper, humanistic and social sciences the Muslims were responsible to introduce in the thought patterns of the West the theory of continuous creation, social and cultural dynamics, evolutionism and socio-cultural theories of space and atomic time. The Muslims were so mush interested in these problems that nothing to say of philosophers and social thinkers even poets, literary men, natural scientists, mystics, and laymen like merchants were forced to ponder and to contribute something worth while to this trend and to a cultural drift of a universal kind. A full account of this story has been given by Maimondes in his *Guide for the Perplexed* which was translated by Friedlander in German. When the spirit of doubting and inquiry took refuge, after the fall of the Muslims' systems of knowledge and culture, in a mystic pantheism, it was transmitted to and adopted by the West as an integral part of the systems of their thought and culture. Thus the abatement of this spirit in the East incited its speedy acceptance in the West and provided a momentum for its speedy growth, This spirit was augmented more and more in the West. It is natural that the systems of knowledge

should be accelerated. Under these circumstances the chances of development of Western systems of knowledge and culture are immense and nobody can predict the rate of acceleration in the future unless the Western systems of knowledge as predicted by Wolpe, Merton, Logan Wilson, Znaniecki and Parsons, cast aside this first principle and original existential base, there is no probability of their fall.

CHAPTER VII

IBN HAZM & IBN ARABI

IBN HAZM

The relaxation of the spirit of doubt and inquiry as an integral part of the system of knowledge was responsible for creating a spirit of defeatism, pessimism and chaos among the Muslim nations. To counteract these forces of depression it was logical to take refuge in a mystic pantheism. Mysticism in earlier stages of Islamic culture was developed as a constituent element of the Muslim system of knowledge and culture. During the first four centuries mysticism as an integral part of the system of knowledge did not lag behind in the forces of doubt and inquiry for systematization and institutionalization. It was a component part and an essential element of the Muslim system of culture and knowledge. More and more it was inevitable for mysticism to develop along these lines and hence at every stage of its forward march it became disintegrated from the logico-meaningful truth and realities of the Islamic ideologies. The wrong interpretation of pantheism disintegrated the idealistic cultural mentality of the Muslims and aberrated them more and more from the realities of life and empirical system of knowledge and as a result of their refuge in this pantheism it was logical for them to find God within and without. This ideology only served the purposes of defence-mechanism and nothing more. Apocalyptists and Essenes could enjoy prophetic

ecstasies or practice austerities which found their way to Europe. The Messianist had his idea of *Mahdi* and the orthodox his hope of solid joy. At this critical stage came Ibn Hazm who trid to rebuild the Muslim society by his analytical study of the forces of disintegration and thus he published his comprehensive *Religiongesischte* just to elucidate the facts that the forces of disintegration get their way into the mind of the people as a result of clash of their culture with the Hindu, the Buddhist, the Judaic and the Christian cultures. These cultures were purely ideational and were guided by the forces of negation of life, nihilism and chaotic kind of pessimism. His *Religiongesischte* was not only a book of systematic study but more or less it could equally be designated as a book on social disorganization wherein the causes of pathologies of the Muslim society from the point of the view of ideological thought-orientation had fully been discussed. Among the religions Ibn Hazm has critically studied only Christianity, becauce it wielded a decisive and predominant influence over the religion of Islam simply because Muslim culture, from its very beginning, came into contact with it. The repercussion was severe, continuous and recurring, having no end even today As a result of these facts it was inevitable for Ibn Hazm to undertake the first systematic and higher critical study of the Old and the New Testaments.

IBN ARABI

In a crucial state of frustration, conflict, chaos and inner tension it was logical that phantasy should dominate the human psyche. The climax of this age may be seen in that phantasy, mixed with fact and imagination, gilding the

common mental life. In spite of his high erudition and scholarship, Ibn Arabi was the outcome and product of this age and hence it was not astonishing if he produced the prototypes of the *Divina Comedia*.

All the humananistic, social and natural systems of knowledge were much to be assimilated and incorporated with the modern systems of knowledge and empirico- and nonempirico-logico-meaningful truths, were all of a sudden banished from the defeated Muslims of the Spanish Empire. In spite of these facts, one thing is still clear as pointed out by Prof. Guillaumme Whan all the rich material in Europe's libraries has been brought to light it will be seen that abiding influence of the Muslims on mediaeval civilization is much greater than has hitherto been recognized.

We agree with the above remarks of the Professor, but, we are susceptible to believe, on valid grounds of immense research data, that the Professor has curtailed the exuberant and inexhaustive influenees of Islamie culture on modern knowledge and culture. The decisive influence of Islamic systems of knowledge and culture is clearly visible on European thought. One aspect of this influence we have tried to show in the modern systems of sociological and sociologistic thought.

CHAPTER VIII

IMAM WALIULLAH

Need of a research team :

In this booklet we have been constraincd, by the exegencies of time and space, to restrict ourselves to outlining only the salient features of the sociological research and sociologistic thought of a few of the Muslim scholars. It is not, however, realistically possible for an individual research student to do full justice to the scholars mentioned above, because for each of them one has to do colossal researches, which must take years of labour and a very large amount of energy. It is an assignment to be undertaken by a group of scholars and a team of researchers.

Muslim sociologists :

Another paramount difficulty in our way is that, while enumerating the names of scholars in various specialities of sociology and social sciences we have represented only the top-most figures, whereas, on the testimony of historical evidence, we are in a position to assert that, throughout the Muslim world, a long array of sociologists came into prominence in various countries and at different times. Work of such great magnitude, the readers themselves can conclude, cannot form the base of the work of an individual research student. Herein, too, a team of research scholars is needed to work epoch by epoch and scholar by scholar, to repudiate the challenge of the Western scholars that the

'Science of Society' is the creation of the Western scholars alone.

Leaving aside the fact that long before the attempt of the Western sholars to formulate and synthetise the science of society the Muslim scholars had contributed something feasible, systematic and logical towards the study of society and the social phenomena. It is significant to note that the thought-pattern of the Quran started its thesis with the sociological aspects of human life. To our mind the very first chapter of the Quran, namels *Surat-ul-Fatihah*, is the preface and the suras II and III constitute the prolegomena to sociology. From the very beginning the Muslims were, thanks to the guidance and influence of the Quran, interested in this specific field. No doubt it was synthetised and l gically developed by adding new specialities of sociology by Ibn-i-Khaldun, a fact which is being recognised even by the Western scholars slowly, but steadily, though very late in the day.

We feel great pain, however, in not being able to refer in this brief survey to the scholars who were born outside the Arabian world *viz*. Persia, Turkey, India and other parts of the Muslim world where eminent scholars did not lag behind their Arabian counteparts in contributing their share to the further development and augmentation of details of the science of society We cannot, however, refrain from citing briefly, the instance of the most dynamic and the most momentous personality—Iman WALIULLAH of Delhi. Unfortunately for us, he came to be regarded only as a *Muhaddith*, a commentator and a mystic to the exclusion of his eminently outstanding contributions to other branches

of human knowledge. None in the East and the West has so far penetrated into his colossal work wherin, in segmental and collective form, he has formulated, expounded and added something new and improved the sociological and sociologistic theories of the scholars of the previous age.

New discipline :

It is said that Max Weber is the founder of sociology of meaning, sociology of spirituality and so on and so forth. What a pedantry it is that the West should make such assertions without ever reading the *Tafhimat* and *Budur-i-Bazighah*, both of Imam Waliullah, wherein a mine of information and knowledge can be had on the specialities referred to above. It is dogmatically asserted, too, by the Western writers that the sociology of knowledge and sociology of religion are the exclusive concerns of the genius and creative mind of the Western scholars. On the basis of the authority of the *Hujjat-ullah-il-Balighah* we are in a position to repudiate the sheer presumption which is the outcome of ignorance of the work done by Imam Waliullah in these directions, too. We are unable to contemplate that in spite of so much dogmatic talk regarding spirituality and apocalypticism, how much time the West will take to develop the most delicate speciality like sociology of mysticism along the pattern of thought produced by this great Imam of the Indo-Pakistan subcontinent.

In the realm of thought and various postulates of sociology it is claimed that the sociological space-time theory, the dimensional theory, the principle of limit and refutation of the unilinear trend of thought are the exclusive creations of the Western mind, whereas a casual perusal of

the خطابات of Imam Waliullah is enough to open our eyes to a new world thought. The every first خطبه deals with topics referred to above and each line of this خطبه is so causationally and multi-purposively arranged that it can provoke a scholar to develop the profound ideas involved in it in a full treatise. On the basis of our personal knowledge we are in a position most confidently to assert that the خطابات comprising only forty six short chapters is a separate universe of sociological discourse We are sure the خطابات can form a huge thesis in itself requiring critical study and painstaking research to develop the sociological and sociologistic thought involved in each.

Social psychology :

Imam Waliullah in his critical analysis and deep insight is an unprecedented personality among the enormous number of Muslim scholars. The present age. while studying the problems of space and time or human psyche, has, no doubt gone one step forward. They have undoubtedly contributed the social implications involved in the space-time realities but beyond this category they have not moved a bit. In his analysis of time Imam Waliullah has categorised it as individual time in relation to the individul psychological phenomenon. This again, has been divided by him into sociological, ontological, cosmological, teleological and transcendental phases. The classification may not in itself carry any beauty to the reader ; but its beauty may only be seen in his discussion of these categories of time and space in their logico-meaningful causal relation with the human life, personality, society and culture.

In his study of human psyche he has fully discussed the

socio-ontological aspects involved in the genesis of the individual psyche and the social psychology.

Social problems :

These discussions have their own significance as to their value-orientations and value-patterns. This forms the basic corollary of his formulation of a science of society known in the present terminology as social problems.

In the enormous sociological literature, as we have shown above, the Muslim scholars have discussed the social pathologies but to bring them into order and synthetise with a view to making these problems an exclusive speciality, is mainly the creation of the critical vision of Imam Waliullah alone. From this point of view we are in a position to repudiate the Western challenge that the sociology of social problems got its existence through their initiation.

Social values :

We have unfortunately no time at our disposal in this brief explorative of the Muslim Sociological thought to discuss in detail the momentous contribution of this great Imam in this field. Before, however, we conclude our cursory anylysis of Imam Waliullah's significant role in the fuller development of sociology, it is indispensable to point out that in methodology and final conclusions there is a world of difference between Imam Walliullah and the modern specialists in the field of social prablems. We have no hesitation to say that the scholars today, while diagonising and suggesting therapeutic measures, certainly refer to social values, but in this respect one is susceptible to believe that the idea of values or social norms is not clear to the Western

scholars. At times the definitions of social values as given by them are at best dichotomous and contradictory. While however, expounding his theory of social values, Imam Waliullah, having in view the Quranic postulates and interpretations provided by the Holy Prophet, clearly defines quantitatively and qualitatively, the importance of the social values in the construction, adjustment and amelioration of social relations betwnen individual and individval. group and group and institution and institution. This process is to be seen in his diagnostic synthesis of various strata of society and social institutions. As an advocate of the principle of *Tawheed* he is well suited to claim that the main cause of the Muslims' decadance is to be seen in the fact that unity, solidarity and harmony in the Muslim societies were disturbed simply because their attachment to the principle of *Tawheed* was disintegrated and dislocated among them. While suggesting the methods of reconstruction and adjustment, the Imam, once again. emphasises that the principle of *Tawheed* alone should form the basis of internalisation for the individual and that the constituent individuals of the Muslim society of the persent and the future snould be socialised after this pattern. This principle alone should be the guiding force for institutionalising the familial, social, political, economic, religious and even spiritual institutions. Herein the Imam audaciously criticises the *sufistic* system and the outworn metaphysical philosophy of the past.

It is to be regretted that nobody has so far studied the metaphysico-philosophical contributions of the Imam realistically. The recent studies made in this field are at best spasmodic and void of that significance which is the characteristic feature of the Imam's thought-orientation.

While discussing the most delicate problems like idea of God, soul, death, life hereafter and other eschatological problems, Imam Waliullah never forgets to enunciate their socio-psychological and spirituo-cultural significance. This most significant feature of his philosophy has been neglected by the modern students of this great thinker. This is mostly due to their defective knowledge of metaphysics and above all to the lack of study of the problems of sociology which form the bulwark of Imam Waliullah's thought.

In short in the whole realm of sciological thought Imam Waliullah will remain unique for centuries to come.

CHAPTER IX

Passing reference is to be made to one more important Personality who rose on the arena of the state as a great monarch. This is Emperor Aurangzeb, who apart from his historical role as a Mughal emperor, contributed to the advancement of muslim culture, its systems of knowledge-Quran, Tafseer, Hadith and more specifically Fiqh. The non-muslim scholars, more particularly the English and Hindus condemn him because of his state polity, which has been difficult to understand by them. He has been charged as religious fanatic, — a charge which is not at all true in relation to the personality, attitude and behaviour of a muslim, whose life was Islamized and brought categorically to the levels of value orientation pattern and evaluative standard of the Quran and Sunnah. One may like it or not, Aurangzeb did great service through the revival of Islam in its original contextual and meaningful frame work. Islam was disorganized and Hinduised by Akbar and his immediate followers. This was a severe blow to the very existence and growth of Islam and Islamic culture. Aurangzeb had to perform the arduous task of its purification and reform. In this process the Hindus and their anomalous cultures were the hinderances. There is no reason and logicality of the criss cross influences and conter influences, between the two diametrically opposed cultures — one ideational the other idealistic. The Hindu culture being a static culture had no fear but, the culture of Islam was in danger. Islam, the Muslims and their culture had to be saved, and right in the

face of drastic opposition from Hindus and their culture, Aurangzeb could save the Islamic culture from assimilation and absorption. Apart from the religious point of view but from the cultural point of view he not only saved the culture of Islam from annihilation but equally saved the Hindu culture to keep alive its rigidity and self centered identity. With this view point, he is the fit person to be called a great culturologist. Had Aurangzeb failed to save the original culture and purify the culture of Islam of the day, the life of the Muslims would have been most difficult. With the viewpoint of sociologism in one synchronicity, he had been a revivalist, reformer and a great thinker who not only solved the problems of cultural disintegration, but gave a definitive idea for the preservation, identification and specification of Islamic culture. He gave a lead to the thinking elite, that no two cultures can come close together or assimilate without affinity of the cultural mentality, ideal and philosophy of life. This step might have agitated the minds of the Hindus and the English, but, no one can challenge the integrity and loyalty of the outlook, which is congruous with the Quranic teachings (cf. Sura Baqrah).

Due to the detrimental religious out look of Akbar, the whole system of culture and supersystem of Islam was destroyed. The Muslims had to face a great crisis. They were in need of direction. The ulama and the charismatic leaders were awe-bouud, and primarily involved in their own personal interests, hence, Aurangzeb had to take the responsibility of the transformation of the millat along the predetermined lines of Quran and Sunnah. It is an invulnerable fact, that had Aurangzeb not come into existence and power, there would have been no Waliullah.

The scholars of Waliullah failed to see the tremendous influence of Aurangzeb on the thoughts of Waliullah. His Ruqaat are the testimony of his political, sociocultural and religious philosophy. He made strenuous efforts for the purification and reformation of theology and belief system. His opposition to sufism, sectarian theological orientations and more particularly to mulla, mashaikh, peer and self delegated ulama is a glaring evidence of his being a great leader in religious sociology, which means the reconstruction of society, culture and personalities along the values, meanings and ideal determined by the religion, and his works are the real testifying exhibits.

To understand more clearly the need for such revivalism, it is to be taken note of that the entire period from Akbar to Shahjehan was critical, it had been an age of values in conflict and the muslims with their Islamic culture had to live and strive hard for redemption from that menacing atmosphere.

His ingenuity of mind is to be seen in evolving Political institutions along the lines of ideas, ideals, values and meaning determinants of the Shuraism. He never attempted to run his political career for the realisation of personal interests, rather he moulded its direction to meet the requirements of the sociocultural and DINAL life of the muslims. Herein we find his politics congrous with his revivalistic movements. He is the last Muslim in the cultural and Political history of Islam which made his politics congruous with his revivalist movement. In this way Aurangzeb succeeded in reviving the sociology of Politics which means the socialization and indoctrination

of Politics. In so doing he never overlooked the life and the cultural and religious requirements of other nations. In his Ruqaat no word of hatred or antagonism is to be found. The most bitter enemies never succeeded in proving that he did any harm to non muslims. What has been stated about him from the side of his opponents are mere fabrications. He was a sociocultural and religion's reformist. Drastic changes were made in the degenerated life pattern of the then Muslims. He eradicated all innovations, customs, ways of life and thinking contrary to the Shariah. The ignorance and lethargic attitude vis-a-vis Islam were the results of the rapid decline of the Muslims. Consequently he came to the conclusion that wide knowledge of the Quran and Sunnah should be disseminated on mass levels, and hence, he supported that the Quranic knowledge is to be imparted to the people in their own languages. In the educational system, instead *Maqoolat* and *Manqulat*, the systems of rational and traditional knowledge, Quranic knowledge and the knowledge of Sunnah and Ahadith were made indispensable from the initial stage to the last stage. Combining religion, sociocultural and ethico-political systems into one totality, Aurangzeb succeeded in showing the future generations of the Muslims, that no reconstruction in any one of them or in their summation is possible without religion, hence religion is to be purified and value patterned. It is to be noted that the thought pattern above is congruous to the Quranic teachings delineated in the Verses 2 : 129 and 151. The Prophets were sent to purify and teach Ayat i.e. knowledge of all types, primarily Divine, which is needed for the better evolution of man, society and culture. The evolution of political and sociocultural life and institutions as

This is culture. No Muslim monarch, nothing to say of the entire Muslim history in India even the Mughals, ever attempted to mould the politico-sociocultural life of the Muslims along the value orientation pattern system of Islam-Quran and sunnah. There are no values without the conceptions of ideals and purposes. They are unable to have any positive and deterministic base and existence without taking into consideration the belief systems. The beliefs in their dimensionality are imbibed with their sense involvements, with the understanding of emotions, attitudes and symbolism.

In a summary account of the contribution of Aurangzeb in the fields of sociology, sociology of Politics, sociology of Social Pathologies and reformation on the one hand and the religions' sociology on the other, it is not possible to go in detail. It is inevitable to study his thought pattern in the following frame of works.

1. As Pattern of culture.
2. As Pattern of value orientation system.
3. As Pattern of common Purpose and interests.
4. As Pattern of operational Policy.
5. As Pattern of intention and situation.
6. As Pattern of knowledge.

The above categories we have inferred from our focal study of his "Ruqaat." On the basis of the above categories he met the threatening challenge and menace of Hindu culture. In the formulation of his sociological, cultural, Political and religious thought the analytical working of the above categories may be seen very clearly. On the testimony of *Waqa-i-Alamgiri* (translated by Jadunath Sarkar as An-

determined and directed by the Quran and Sunnah made Aurangzeb a success in the revival of life patterns in all institutional's frame works. Politics and sociocultural systems by virtue of their institutional structure and function in the cultural and Dinal life of the Muslims are indeed well suited to be called a "System". A system is a set of interdependent variables. The basic variables or patterns, Aurangzeb sought to identify, classify and analyze were neither properly understood, nor appreciated by any scholar whether Muslim or non Muslim.

It is a great injustice to the person and thought of Aurangzeb, that no one ever attempted to approach them with an unbiased scientific point of view. His politics under the stringent situations of crisis and antagonism from the sides of non Muslims, needed aggression and ruthless repulsion of meticulous forces, but he deliberately followed a policy of Balance of Power, which means the actions of groups and their interrelations, simply in terms of balancing power and an adjusting of interests. In view of this policy the Hindus and other non Muslims were left free to behave and live in accordance with their own patterns of life. What error one can find if he attempted to evolve and improve the life of the Muslims in all dimensionalities along the lines of the value systems of the Quran and Sunnah.

It is a great achievement of Aurangzeb that he recasted the life patterns and the political pattern along the pattern of the political culture of Islam. As we find in any particular society, however, the common human nature expressess itself in certain values, beliefs, cognition and truth which are passed on by interaction from one generation to another.

ecdotes of Alamgir) and Ruqaat (translated into Urdu by Askari) we are well suited to claim that Aurangzeb had studied the Hindus and their culture very minutely proving his hypotheses and formulation through experimental and observational verifications. Whatever has been stated in this behalf is valid, free from prejudice or any partiality. This study forms the integral part of his study in politics and sociology. In this way he added a new chapter to the thought patterns of the studies and readings in sociology and culturology. This is to be called as "comparative sociology" and "comparative culturology." This comparative methodology is interrelated with his general pattern of study in terms of :

a) Ideas and ideals

b) Islam as an alternative of ideologies followed by the races and cultures of India, predominantly followed by Hindus in general, more particularly by the Brahmans.

c) In contrast to the races and cultures of various hues and colouring the specificity and universality of Islamic culture as a major idealistic pattern vis-a-vis the patterns of culture of all non Muslim races.

One may agree or not we are guided by our study of Aurangzeb, to conclude that diversity in Muslims-stratifications and sectarian cliques out of thousand and one causes are due to the meticulous influences of the Hindu ideology, more particularly the Shirk (Polytheism). This has given rise to multiplicity, conflict, contradiction and anomalies in all their patterns of life, culture and thinking. These meticulous influences entailed a tremendous effect on the

life and career of the Muslims. Under such threatening situations the logicality of the thinking of the Emperor is to be seen in the opposition of assimilation of the Muslims and their culture with the ideologies and culture of the Hindus.

I have already reminded of the greatest injustice done to Aurangzeb by our scholars, in my specific research treatise, Published in my "Muslim Social Philosophy". Aurangzeb and his thought were blackmailed, with the result of victimization and stigmatization. The right perspective of his study is in terms of personality and social structure. Apart from the study of Aurangzeb in the above perspective, the Muslims have to perceive their personality orientation in the social structure of Islam, enunciated by Quran and Sunnah on the one hand and concretized by our cultural history on the other.

Finally the greatest contribution as we have analyzed in our book, referred to above is to be seen apart from religions' sociology, in the field of sociology of law. As I have analyzed in my Muslim social Philosaphy, sociology of law proceeds upon the conception that law takes meanings and causalistic logicality in a social contact and cultural milieu. *Fatawai Alamgiri* gives us clue for understanding the true nature and its operational aptitude in the sociocultural context. Law takes shape in configurational growth only as people interpret, apply and create social norms and social imperatives with legally binding validity, that is, social norms and imperatives which are enforceable by politically organized society.

The death of Aurangzeb is the close of the great chapter of the cultural systemic history of Islam on the one hand. On the other the ever impending menace of Hinduism in close corroboration with the western culture, aggravated the situation to an apex and the Muslims culture began to degenerate far more what one can visualize, Demoralization followed the degeneration of man, values, culture, social system, ethics, law, philosophy, science and literature etc. Chaotic lull prevailed not only in India but all over the Muslim world, after the death of great magnetic Personality of Aurangzeb.

The newely emerged foreign Power played a terrible role in the total annihilation of Islam, the Muslim and their culture. How can then one expect the acceleration of Islam and the culture configuration. There arose various movements and after a long period of centuries the Ulama like their past predecessors, as has been pointed out by Prof. Dr. Wensick, came on the arena as a Religio-Political Parties. With their active struggle, they gave a new momentum and led the Muslims to reshape their life in accordance with the requirements of the changing *Zeitgeist* (the spirit of the age). They opposed the absorption of the Muslims in the sensate requirements of the spirit of the age or in the indomitable material culture of the west. Such was the most baffling situation.

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After a lapse of considerably lengthy period there appeared two persons, one from Turkey the other from the

subcontinent of India Zia and Iqbal respectively. Both were poets, hardly to be called sociologists, but their poetry entirely was based on the analysis of the social Problems which are the cause of the Muslims and their culture's degradation.

Iqbal's contribution to the soclological thought was considerably costly and worth notice. He has neither to add something to social philosophy nor to sociology or culturology proper. He is the first Muslim who introduced the idea of Personality and Self in his important Poetical works - the "Ramooz" and the "Israr" This Problem was brought to focal attention in the Euro-American world among others by two important sociological thinkers - Mead and Cooley. Their concept is based on their cultural milieu oscillating between two Poles - ideational and sensate, hence, it is not at all worth while for the Muslims. In contrast to them Iqbal visualizes Personality in the frame work of value orientation pattern systems of Islam. In his analysis of the social pathologies his diagnosis is based on the evaluative standards of the Quran. With this view point, he has criticized the persons and institutions of the present day Muslims. Among those who are held responsible for the crisis are the ulama, mulla, familial heads and other institutional personalities. If ignorance and intellectual decline swept over the societal world of Islam Iqbal postulated, that they were due to the total segregation with Islam, particularly the Quran and Sunnah. Another cause of the decline of the Muslims, according to Iqbal is the influence of the west. The disjuncture with the belief systems and the cultural millieu of Islam followed by the blind following of

the west, created an atmosphere of value conflict - a situation of jaundice and detrimental nature.

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After the death of Iqbal who through his poetical work had played the role of a sociologist, a deep silence followed. To think in terms of sociological frame work and to analyze the situations and problems as social problems does not mean the expertise knowledge of sociology. Such a person is not to be called a sociologist. Sociology is a definitive system of coordinated knowledge, complicated due to its invulnerable connection with all aspects of life, each aspect giving rise to different systems and sub systems of knowledge attaining the status of discipline and speciality in accordance with the content analysis and paradigmatic approach of the situation and specific aspect studied. There are according to modern assessment more than five hundred specialities and disciplines. In the light of the definition above, really speaking after Ibn Khaldun, no sociologist with the perfect scientific sociological knowledge, except Waliullah came into being.

In 1955, Dr. Basharat Ali (the author of the present Book) appeared. He played in one synchronicity two roles. At the first instance he integrated the philosophico-sociological school of Kindi, Farabi, Ibn Rushd and Ghazzali etc. with that of the scientific modern sociological school founded by Ibn Khaldun. The Philosophical Muslim school of sociology found representation in the modern systematic school of Germany. The scientific school of Khaldun is led by the modern exponents of

scientific or empirical sociology. Dr. Ali succeeded in founding the unified base of the referred to the two Muslim sociological schools, in Quran. Hence, from 1955 he is at work in the identification, systematization and idealistically integral grounding the Quranic sociology. He has so far discovered with the general Quranic sociology, the Quranic sociologies of knowledge, science, philosophy, methodology, laws and Principles etc. With the discovery of the Quranic sociology he has repudiated the claim that the sociology was discovered by Comte or some one from the West. And again with the discovery of the Quranic sociology, he is able to reject the modern fluctuating ideational and sensate sociology on two grounds - one being their dichotomous and contradictory nature, the other being their lack of ideals and meanings, more specifically they are free from spiritual meanings - the Tawheed. Space does not allow to go in detail with the Quranic sociology an epoch-making and challenging contribution to the world, unknown to the past and the present.

In between Dr. Basharat Ali, the real Muslim modern sociologist and Iqbal, one more person did marvellous service to sociology, in a formal and most indirect way. He is neither a sociologist nor a social philosopher in one among the best sense. His field of study is God, man and religion. He is Abul-ula-Maududi. All through his long struggle for the dominance of Islam, as a lost pattern of life of the Muslims, Maududi incessently and reiteratedly has been emphasising one thing - the cognitive appraisal of Islam. The term applied to connote this sense is *Tafhimat*. In contrast to the application of the above triad in terms of

philosophy of religion fervently and adumbratedly used by the modern Philosophers of religion, like Yandell. Dodd and Jacob etc., Maududi used them to reconstruct the aberr-ational life of the Muslims. He has no concern to approach the subject with the sociological perspectivism, because the Muslims in their innate nature are born and propelled to live as a Mowahid and *Imrani* (social), his writings attained the cultural and sociological involvements. Instead analyz-ing the faith in terms of rational implication, Maududi has taken the view of a realist. He thinks that the Muslims should not indulge in numinous or religious experiences, rather they should use the religion as a practical reality. They should experience God by actualizing His will envisag-ed by Divine laws, through His messenger. One more significant thing is to be noted in the thought pattern of Maududi, Islam is not to be approached by the critical evaluative standards of the religions of the East or the West, but by its own criterion envisaged by the Quran and worked out by the Holy Prophet. Hence in Islam the question of living God or apostolic teaching tantamounts to heresy. They are to be avoided if degeneration and degradation are intended to be avoided.

GLOSSARY

Adapted from the Dictionary of Sociology

Edited by *H. P. Fairchild*

Abnormal : Out of adjustment with the general structure of a particular system.

Accommodation : Any social process, whether conscious or unconscious which consists in the alteration of of functional relations between personalities and groups so as to avoid, reduce, or eliminate conflict and to promoted reciprocal adjustment.

Action : A process involving change as well as progressive alteration of status.

Anomie : A French word, meaning normlessness, social and personal disorganization, demoralizotion. etc.

Association : The fundamental relationship which unities individuals into groups or societies.

Behaviour, overt : Behaviour that can be detected by another through sensation.

Belief : The acceptance of any given preposition as true. Such acceptance is essentially intellectual, although it may be strongly coloured by emotion.

Bias : A conditioned tendency to favour and support a certain point of view or conclusion despite the absence of adequate or even any evidence.

Causalty : The quality of inherent relation implied in the neccessary connection of cause and effect, or of antecedent and consequence.

Competition : The struggle for the possession or use of limited goods. These goods may be physical or material objects, or matters of social esteem, rank and immaterial award.

Conflict : A process situation in which two or more human-beings or groups seek actively to thwart each others' purposes, to prevent satisfaction of each other's interest, even to the extent of injuring or destroying the other.

Culture : Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, aud any other capabilities aquired by man as a member of society.

Culture base : The sum total of all culture traits in use at any particular time and place.

Diffusion : The spread of culture traits, by borrowing or migration, from one area to another or from one group to another in the same area.

Disorganization : The process of disinteration or breakdown of a scheme of orderly arrangement and functioning. Also the state or condition of confused and malfunctioning which accompanies or follows the loss of, or absence of, coordinated and integrated behaviour.

Dynamics : Change, force, motion, interaction, as opposed to statics, meaning forces at rest or in equilibrium.

Ecology : The study of spatial-functional areal patterns that arise and change through processes of ecological interoction, or the study of relations between organisms and their habitats.

Empiricism : The theory that knowledge arises solely out of experience.

Frustration : Emotional tension produced by failure to attain a desired goal or to terminate an act successfully. Inner conflict arising as a result of opposing wishes or by external thwarts to the fulfillment of one's desires.

Gestalt : An undivided, articulated whole consisting of interdependent parts. The whole is formed by integration, rather than addition of parts.

Group, Functional : A social group whose membership is chosen from persons who perform the same function or service in the social order.

Human Nature : The general character of mankind at any particular epoch, especially with respect to the motivation of behaviour. It is the product of cumulative cultural modifications of basic biological instincts, capacities and drives.

Ideal : An imaginary or non-existent, culturally defined situation, or behaviour pattern which service as an aim or goal for the activity of a person or a group.

Ideology : An aggregate of the ideas, beliefs, and modes of thinking characteristic of the group, such as a nation, class, caste, profession, or occupation, religious sect, political party etc.

Institution : An enduring complex, integrated, organiesed behaviour pattern through which social control is exerted and by means of thi fundamental social desires or needs are met.

Integration : The social process which tends to harmohize and unify diverse and conflicting units.

Interaction Any process in which the action in one entity causes an action by, or a change in another entity.

Kultur : In German sociological writings, a synonym for civilization, *i-e.*, a specific system of values for all phases of life, which is passed on by tradition.

Lag, Cultural : Retardation in the rate of change of some one part of an interrelated cultural complex, the lack of synchronization producing maladjustment.

Meaning : The definition of anything as the result of a reflective process.

Norm : A standard or criterion for judging the character or conduct of an individual or any societal form or function.

Pathology : A study of social disorganization or maladjustment in which there is a discussion of the meaning, extent, causes, results and treatment of the factors that prevent or reduce social adjustment such as poverty, unemployment, old age, ill-health, feeblemindedness etc.

Phenomena, Social : Events, facts or oceurrences of social interest suceptible of scientific description and explation.

Relation : Any connection between two or more individuals and a collectivity.

Self : A personality's conception of its own personality.

Situution : The totality of all factors, inner and outer, organic and environmental, significant for the behaviour under investigation, as they appear to an observer on objective scientific analysis.

Social Adjustment : Those types of relationship between personalities, groups, culture elements and culture complexes which are harmonious and mutually satisfactory to the personalities and groups involved.

Social Aggregate : The totality of the people inhabiting a given territory, considered as a collective merely from the standpoint of relative propinquity to one another, but not from the standpoint of organization or interaction.

Social Philosophy : The interpretation and estimation of social phenomena in terms of ethics and intimate values.

Social Problems : A situation inherently requiring ameliorative treatment, which either (1) arises out of the conditions of society or the social environment, or (2) calls for the application of social forces and social means for its improvement.

Stratification : The horizontal division of society into fairly definite and identifiable layers, such as class, caste, and status.

Telesis : A mode of thinking or a programme of action, that assumes certain values as ends to be attained by deliberate, consciously planned conduct towards that end.

Value : The believed capacity of any object to satisfy a human desire. Value is strictly a psychological reality, and is not measurable by any means yet devised.

Weltanschaunng : A German word. A coherent, intuitional and rational conception of the totality of the world, comprising life, society and its institutions, as seen by a person or group from a given value systems and its application through appropriate behaviour and attitudes.

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